THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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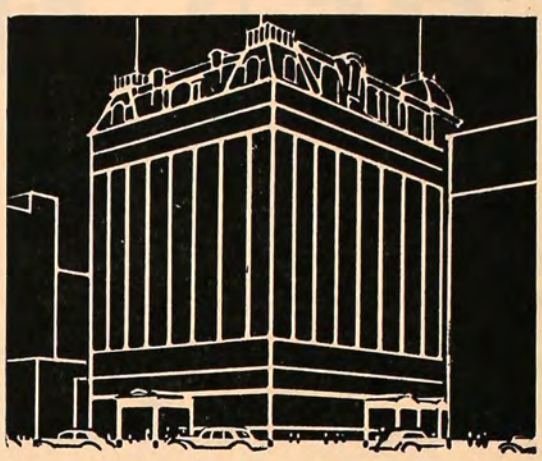

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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXIII: NO. 6 PHILADELPHIA, MARCH, 1935 Fifteen cents a copy One dollar a year

The Bishop's Lenten Message

Lent may be hailed by the overfed and over-feted as a gracious relief. By those who are worn by the excitements and pleasures of life, it is looked upon as a welcome pause. To those who are desirous of having power over themselves, and making their bodies their slaves and not their masters, it is a God-given opportunity. The season has been of various length, but has been observed by the Church from its earliest days. The name has no reference to the fast, but only to the season of the year. The old English "Lencten" is akin to "long" and refers to the lengthening of the days, as the fast always occurs when the days are "lengthening." To fail to use this God-given opportunity of putting "the soul in the saddle" and making it control life, is to make ourselves the prey of the flesh.

Each parish has its own special services. Noonday services are held in many churches in the central part of the city, where men can take a part of the lunch hour to feed on the Bread of life.

The Committee on Evangelism will hold a service every Thursday evening in Holy Trinity Church. This is a great opportunity and should have crowded congregations. I hope every communicant will make an effort to attend. Celebrations of the Holy Communion are more frequent. Add to these, more earnest and frequent private prayer, and we can hope for God's richest blessing.

The Presiding Bishop and the President of the National Council has sent us a most heartening message:

"What seemed impossible a short time ago has been accomplished. The National Council is able to announce that the budget is balanced on the basis of the Emergency Schedule prepared by General Convention. A threatened deficit of large amount has been turned into a small balance on the right side through the loyal and generous response from friends of the missionary work of the Church. To these, as to many dioceses and parishes, grateful acknowledgment is made.

"The first fruits of this successful result were to be seen at once in the three-day meeting of the National Council just completed. Instead of struggling with a deficit, allocating another cut, and hurriedly planning a supplementary appeal, the members of the Council were able to give their attention to the work itself, and to enter upon their constructive task of directing the Church's activities. To these projects they turned with glad and serious deliberation.

"The important work of restoration still lies ahead. The Council recognizes the fact that the Emergency Schedule is the least that should be done. But it marks a turning point from which the Church can go forward. The retreat is stopped and the advance will follow.

"It is the desire of the Council to share this encouraging news with the whole Church. Its officers make the announcement with the joy of those who bring good tidings. 'The night is far spent: the day is at hand.' "

"Lent with its spiritual calls can be welcomed with a full sense of the blessings that the season brings. The discipline of our souls, the more complete knowledge of God through Christ, the deepening of our communion with Him will strengthen us to meet without fear the opportunities which are ours as a Christian people—as a Church. Let us thank God and take courage."

An appeal for $66,000 for St. Michael and All Angels House is one of the most urgent calls upon our people today. This is the only institution in the whole United States devoted exclusively to the care of colored crippled children. It has forty-four such children under its charge. Some have been almost marvelously cured, and many have had faculties and powers developed which almost take the place of those that are lost. Mrs. George Wharton Pepper and Mrs. Edward Ingersoll are heading a group of men and women to secure the necessary funds. To close up the home would be unthinkable, as there is no other place than the almshouse to which the children could be sent. I feel sure that those possessed of much or little of this world's goods will want to give to this worthy object.

Another institution of a very different character is also holding out empty hands to us. The Philadelphia Divinity School is threatened with closing if relief does not arise. Mortgages in its Endowment Fund to the extent of $30,000 are entirely unproductive. Professors' salaries are unpaid and other current expenses unprovided. This school has had an honorable history, and I believe at the present time a graduate of this school is on the faculty of every Divinity School in this country; a number are Bishops in the Church; and a great number are Rectors of large and important parishes. Your Bishop is an alumnus and feels that he owes a great debt to his Alma Mater. He hopes that every alumnus will feel the same love for his school and endeavor to secure gifts from members of his congregation. Large sums are collected yearly for St. Charles Borromeo Seminary. As people realize the value of theological training of those who are to be their spiritual guides and point to them the way of salvation, they will want to support the schools for that purpose. The Bishop wants in this paragraph to make a great call to men and women to come to the help of an institution so near his heart. The curriculum is to be revised and additional attention given to extra-mural work. Nearly $1,000,000 worth of property is located at 42nd and Locust Streets. It is unthinkable that an amount like this should be lost. The student body, fifty-two, is as many as can be well accommodated. There is a real need for the school, as is shown by the numbers that register every year. What better investment can one make than to spiritually equip those to whose hands we entrust our souls!

Schedule of Noonday Lenten Services in Central City

OLD CHRIST CHURCH
(2nd above Market)
12.30 to 12.55 P. M.

March 6, Ash Wednesday: Rev. Louis C. Washburn, S.T.D., Rector, Old Christ Church, Phila.

March 7-8, Thursday and Friday: Rt. Rev. Frank W. Creighton, S.T.D., Suffragan Bishop of Long Island.

March 9, Saturday: Rev. Robert P. Frazier, Priest in Charge, St. Anne's, Willow Grove, Pa.

March 11-15, Monday to Friday, inclusive: Rt. Rev. William H. Moreland, D.D., retired Bishop of Sacramento.

March 16, Saturday: Rev. William H. Pickford, Vicar, Prince of Peace, Phila.

March 18-19, Monday and Tuesday: Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

March 20, Wednesday: Rev. Reginald G. Davis, Rector, Church of Our Saviour, Jenkintown, Pa.

March 21-22, Thursday and Friday: Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 23, Saturday: Rev. Samuel D. Ringrose, Rector, Church of the Resurrection, Mayfair, Phila.

March 25-26, Monday and Tuesday: Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

March 27-28, Wednesday and Thursday: Rev. Leicester C. Lewis, Ph.D., Rector, St. Martin-in-the-Fields, Chestnut Hill.

March 29, Friday: Rev. D. Wilmot Gateson, Rector, Church of The Saviour, West Phila.

March 30, Saturday: Rev. Francis

(Continued page 178, col. 1)

BROTHERHOOD OF ST. ANDREW
Garrick Theatre
(Juniper and Chestnut)
12.30 to 12.55 P. M.

March 6, Ash Wednesday: The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

March 7, Thursday: Rev. Wallace E. Conkling, Rector, St. Luke's Church, Germantown.

March 8, Friday: Rev. D. Wilmot Gateson, Rector, Church of The Saviour, West Phila.

March 9, Saturday: Rev. Granville Taylor, Vicar, Chapel of the Mediator, West Phila.

March 11-15, Monday to Friday, inclusive: Rev. Allan P. Shatford, D.D., Rector, St. James the Apostle, Montreal.

March 16, Saturday: Rev. William B. Stimson, Assistant, St. Mary's, West Phila., and in charge of Episcopal Church Student Work in Diocese of Pennsylvania.

March 18-22, Monday to Friday, inclusive: Very Rev. Kirk B. O'Farrall, D.D., Dean, St. Paul's Cathedral, Detroit.

March 23, Saturday: Rev. William Newman Parker, Rector, Church of the Epiphany, Sherwood, West Phila.

March 25-29, Monday to Friday, inclusive: Rev. Joseph Fort Newton, D.D., Co-Rector, St. James's Church, Phila.

March 30, Saturday: Rev. Malcolm E. Peabody, Rector, St. Paul's Church, Chestnut Hill.

April 1-5, Monday to Friday, inclusive: Rt. Rev. Granville G. Bennett, D.D., Assistant to the Bishop

(Continued page 172, col. 3)

ST. STEPHEN'S CHURCH
(10th above Chestnut)
12.30 to 12.55 P. M.

March 6, Ash Wednesday: Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.

March 7, Thursday: Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

March 8, Friday: Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

March 9, Saturday: Rev. John Doyle, S.T.B., Assistant, St. Stephen's, Phila.

March 11-15, Monday to Friday, inclusive: Rev. J. Howard Melish, D.D., Rector, Holy Trinity, Brooklyn, N. Y.

March 16, Saturday: Rev. John K. Shryock, Ph.D., Rector, Grace Church, Phila.

March 18, Monday: Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.

March 19-22, Tuesday to Friday, inclusive: Rev. Elmore McN. McKee, Rector, Trinity Church, Buffalo, N. Y.

March 23, Saturday: Rev. T. Leslie Gossling, Rector, Church of the Advocate, Phila.

March 25-29, Monday to Friday, inclusive: Rev. William E. Dudley, D.D., Pastor, Flatbush Congregational Church, Brooklyn, N. Y.

March 30, Saturday: Rev. Percy R. Stockman, Dean, Convocation of North Phila.

April 1-5, Monday to Friday, inclusive: Rev. Noble C. Powell, D.D.,

(Continued page 173, col. 3)

Program for Eighth Annual Diocesan Lenten Preaching Missions

Beginning Thursday night, March 7th, and continuing on the succeeding Thursday nights up to and including Thursday night, April 11th, the Annual Diocesan Lenten Preaching Missions will be conducted under the auspices of the Commission on Evangelism. This year marks the eighth year in which the Preaching Missions have been among the special and outstanding features of the Lenten season.

As on the Thursday nights in Lent of last year, the services this year will be again held in the Church of the Holy Trinity, 19th and Walnut Streets, the Rector and Vestry of that parish having generously given the use of the church to the Commission, and, in addition, are also co-operating in every way to help make the services serve in strengthening the spiritual life of all who may come.

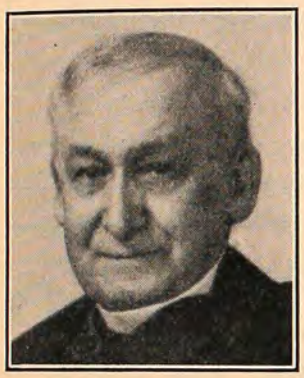
The Bishop of the Diocese will conduct the opening service in the series on March 7th, and the Commission has also been able to obtain for the remaining Thursday nights distinguished visiting clergy who are among the most able preachers in the Church.

The services will begin at 8 P. M. on each Thursday night. The music will be under the direction of Ralph Kinder, Organist and Choirmaster of Holy Trinity, assisted by members of the Choir of Holy Trinity.

Following is a list of those who will conduct the Preaching Missions, with brief information concerning each:

Thursday, March 7

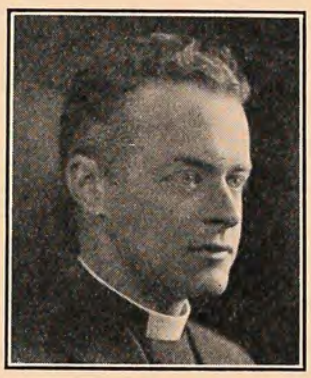
Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania. Bishop Taitt needs no introduction or recommendation to Philadelphians. He is loved and respected by all who know him. He always gives a message that is spiritual, evangelistic, and full of homely truth. It is fitting that our own Bishop should open this series of Lenten services, and no one could be found who could better interpret the essential meaning of Lent.



Dooner

Thursday March 14

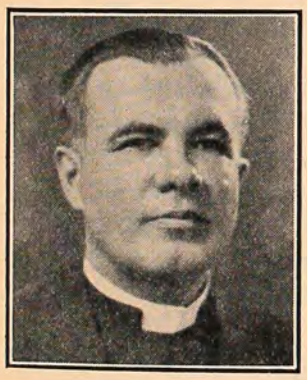
Rev. Arthur Lee Kinsolving, D.D., Rector of Trinity Church, Boston, Mass., occupies one of the most distinguished pulpits of the American Church. He comes of a family which has given many splendid clergy to the American Church. Dr. Kinsolving was a Rhodes scholar at Oxford. Before accepting his present position, he did remarkable work among the students at Amherst College, and was especially successful in securing men for the ministry.



Bachrach

Thursday, March 21

Very Rev. Kirk Bassett O'Ferrall, Dean of St. Paul's Cathedral, Detroit, Mich. Dean O'Ferrall is one of the most distinguished Churchmen of the Middle West and is recognized as one of the foremost preachers in this country. As Dean of the Cathedral in Detroit he has been a leader in social movements, and his influence extends far beyond the confines of his own communion. Dean O'Ferrall has made a unique position of influence for himself in one of the nation's great industrial centers.



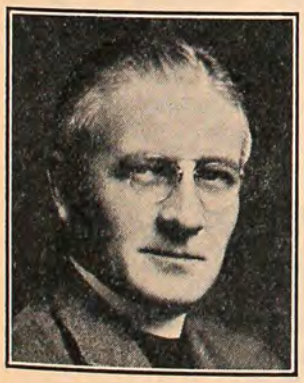
Thursday, March 28

Rev. Oliver J. Hart, D.D., Rector of St. John's Church, Washington, D. C. Dr. Hart is widely known throughout the American Church as a noted preacher and author, has been called to preach at a number of important meetings in this city. The parish of which he is now the Rector is one of the outstanding parishes in the nation's capital, and its communicants include many of the leading men in the official life of Washington.

Harris & Ewing

Thursday, April 4

Rt. Rev. Granville G. Bennett, D.D., Assistant to the Bishop of Rhode Island, and former Bishop of Duluth. Bishop Bennett is a product of the old West, having been born in Deadwood, and virtually his entire ministry has been spent in the West and the Northwest. Bishop Bennett is a preacher of unusual force and insight and for a number of years has been among those who have preached at the Garrick Theatre Noon-day services.



Thursday, April 11

Rev. Karl Reiland, LL.D., Rector of the famous St. George's Church in downtown New York, Sixteenth Street east of Third Avenue. Dr. Reiland is known as one of the leading Liberals in the American Church and is also known for his fearlessness in advocating reforms and for the wideness of his sympathies. His sermons are arresting and forceful, and his influence, great as it is throughout New York's teeming East Side, reaches into virtually every part of the American Church.

Barranca & Herrick

BOARD OF ST. JOHN'S HOUSE HEARS OF EXTENSIVE WORK AND SERVICE BEING DONE

Reports submitted to the new Board of Directors of St. John's Settlement House at its annual meeting last month gave a detailed account of the extensive Christian service which the House has been rendering since the work was reorganized last May under the direction of the Rev. P. R. Stockman, and at the same time it was pointed out that the Settlement House must immediately find more friends or face defeat.

Deaconess Young, the Head Worker, reported that the total expenditures for January amounted to $235.86, not including coal, telephone, electricity and the services of the boys' worker. The report stated that the House should have at least $300 a month.

The staff of St. John's House includes Deaconess Young, Miss Gordon and Miss Lowman, together with the classes under direction of Mrs. Robinson, an LWD worker, and Mr. Wood, the boys' worker.

A summary of the attendance at the regular activities and the special events during January totaled 3,654. During the same period the circulation of the library amounted to 2,248 books.

In the eight months from June 1st, 1934, to January 31st, 1935, the total attendance figure amounted to 23,485. In this connection it is interesting to note how the monthly attendance began with 1,444 in June. The monthly attendance for November, December and January, in the order named, was 3,827, 3,562 and 3,654. The use of the library in the same period of time, from June to January, excluding August, when the libzrary was closed, shows a circulation of 13,821 books.

The Church School sessions on Sunday in January showed an attendance of 218, and the Week-Day Church School, 115. The Girls' Friendly Society Attendance totaled 124 and the Negro Girls' Friendly, 38. Among the special events which the report notes are the entertainments which are being given regularly by the various Young Peoples' Fellowships of the Diocese.

Miss Gordon's report giving details of her activities among the colored groups makes special mention of a demand for the organization of a "Fathers' Club," the demand coming from the expression of that desire by the fathers of the children. "They promise to attend," says Miss Gordon, "if a good man is secured for them as a leader."

Miss Lowman and Mrs. Robinson are working for the production shortly of an operetta by the Settlement children.

EXECUTIVE COUNCIL OF DIOCESE AT FEBRUARY MEETING ADOPTS TOTAL OF $305,000 FOR 1935 DIOCESAN BUDGET

Based upon reports which had been received up to that time from the parishes and missions of the Diocese as to amounts each of them promised to give for the maintenance of the missionary work of the Diocese and the General Church, and towards the 1934 deficit of the Diocese, the Executive Council of the Diocese at its February meeting approved the sum of $305,000 as the Budget for 1935.

As finally completed, the Budget includes $125,000 for the maintenance of the work of the General Church, and $125,000 for the maintenance of the work of the Diocese. Under this apportionment all receipts for missionary work are equally divided between the National Council and the Diocese, excepting the Thanksgiving Day Offering for the Episcopal Hospital and all other givings designated for the hospital, and excepting also the offerings for the Church Extension Fund and the Bishop's Bricks' Fund, the latter two always being designated by the Bishop for special objects in the Diocese. The Budget also includes $25,000, representing the deficit which the books of the Treasurer showed at the close of 1934, and which an effort is to be made to liquidate during the current year.

JAMES F. BULLITT,
Secretary.

REV. DR. SHRYOCK ELECTED AS TRUSTEE OF CENTRAL CHINA COLLEGE, WUCHANG

Word has been received here that the National Council at its February meeting had elected the Rev. Dr. John K. Shryock, Rector of Grace Church, Girard Avenue and Leidy Street, West Philadelphia, as a member of the Board of Trustees of Central China College, Wuchang, or Hua Chung College, as it is called in Chinese.

It was reported that Dr. Shryock's ten years' service as a Missionary in China, part of which time he was Headmaster of St. Paul's School in Anking, had given him a knowledge of China which the National Council felt would be most valuable. Dr. Francis C. Wei, the noted Chinese educator and scholar, who was one of the principal speakers at the Epiphany Missionary Meeting of the Woman's Auxiliary in the Church of the Holy Trinity, on February 6th, is President of Central China College.

IMPORTANT ACTION TAKEN BY CHURCH FOUNDATION

At a meeting of the Board of Directors of the Church Foundation on Monday, February 18th, the Rev. Francis C. Hartsorne was elected Corresponding Secretary, the purpose being that any persons desiring information about the investments of their parishes, or other organizations, held in trust by the Foundation, might communicate with him, rather than go to the Provident Trust Company. The latter is only the fiscal agent of the Foundation. As Corresponding Secretary, Mr. Hartshorne should be called upon for information. He will answer inquiries by letter, or will arrange to meet inquirers in Philadelphia, if they will inform him beforehand just what they want information upon, so that he may have it ready for them. Mr. Hartshorne should be addressed at his home, 145 E. Levering Road, Bala-Cynwyd, Pa.

(Continued from col. 2, page 170)

of Rhode Island, formerly Bishop of Duluth.

April 6, Saturday: Rev. N. B. Groton, Rector, St. Thomas' Church, Whitemarsh, Pa.

April 8-12, Monday to Friday, inclusive: (To be announced.)

April 13, Saturday: Rev. John R. Hart, Ph.D., Missioner and Lecturer.

April 15-19, Monday to Friday, inclusive, Rt. Rev. George W. Davenport, Bishop of Easton.

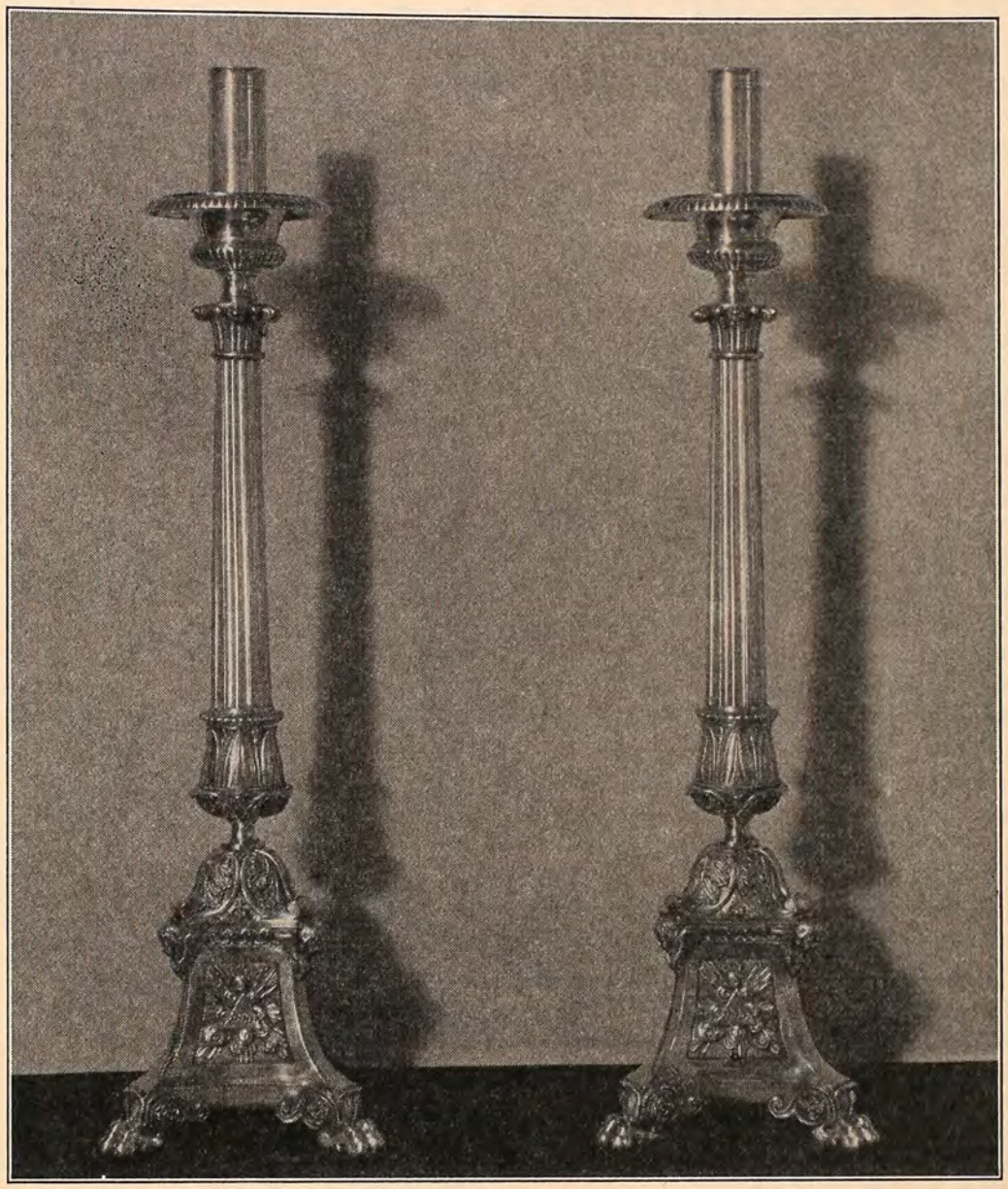
April 20, Saturday: Rev. John R. Huggins, Assistant, Church of the Holy Trinity, Phila.

GIFT OF ANTIQUE SILVER CANDLESTICKS IS MADE TO CATHEDRAL CHAPTER

The Cathedral Chapter, through an anonymous donor who desires that her name be withheld, has been presented with the pair of beautiful antique silver candlesticks which are shown in the accompanying illustration on this page. The Chapter desires to make public acknowledgment of its appreciation to the donor on behalf of the Cathedral Foundation.

The candlesticks are to be used as Eucharistic Lights on the Altar of St. Mary's Chapel of the Cathedral and have been Blessed by the Canon Residentiary and installed in the Chapel. They are of English origin of the early nineteenth century, excellent in design and craftsmanship, and the tripod bases carrying three symbols are beautifully modeled. The candlesticks are of fine scale and proportion, and suitable for use not only on the present Altar, but are worthy of place in the permanent appointments of the Cathedral.

Presented to St. Mary's Chapel of Cathedral



This etching shows the beautiful pair of antique silver candlesticks for use as Eucharistic Lights on the Altar of the Lady Chapel, which were given to the Cathedral Chapter at a recent meeting by a donor who desired her name be withheld.

DIOCESAN ALTAR GUILD AND PARISHES CO-OPERATE FOR CATHEDRAL CHAPTER

Last fall the Altar Guild of the Diocese was asked to see that the necessary Altar equipment was provided for St. Mary's Chapel at the Cathedral and to form a committee to care for the Altar and its furnishings. Accepting the service as a great honor and a duty as well as a pleasure, the Guild, which is a diocesan organization whose first responsibility is to the Diocese, felt that the parishes of the Diocese would welcome the opportunity of having a part in the service and to be represented in the Altar furnishings.

As a result, a number of the parishes have made gifts of articles which have a place on the Altar, and a number of others have promised to contribute other furnishings. A committee of five members of the Diocesan Altar Guild has been named in response to the request of last fall. This committee has for its Chairman the President of the Guild, Mrs. Sumner H. Cross. The other members are Mrs. L. L. Munn, of St. Mark's, Philadelphia; Mrs. Edmund B. M. Wood, of St. Timothy's, Roxborough; Mrs. Joseph Cochran, of the Huntingdon Valley Chapel, and Mrs. Randolph Wright, of St. John's, Norristown.

Following are gifts which have been received from parishes up to this time:

St. James's, Philadelphia, has given 2 fair linen cloths; St. Martin-in-the-Fields, Chestnut Hill, 1 underlinen; Huntingdon Valley Chapel, 1 protector; St. Mark's, Frankford, 1 pall and 1 corporal; St. Michael's Chapel, Yeadon, lavabo towels; St. John's, Norristown, 1 amice and 1 alb; material for a white set of Eucharistic vestments has been provided, and St. Clement's, Philadelphia, is doing the embroidery and making the vestments. The Altar Guild of the Diocese has provided 2 credence covers, a set of small Altar linens consisting of 1 pall, 1 corporal, 6 purificators and 6 lavabo towels, which had been presented to the Guild by Miss Rare Williams to be used as second best.

The Rev. James M. Niblo, Canon Residentiary of the Cathedral and the President of the Diocesan Guild, will be glad to hear from other parishes or individuals interested in giving or more of the needed articles. Canon Niblo may be reached at 27 East Airy Street, Norristown, or by telephoning Norristown 3551. Mrs. Sumner H. Cross may be reached by mail at Jenkintown, Pa., or by telephoning Ogontz 454.

(Continued from col. 3, page 170)

Rector, Emmanuel Church, Baltimore, Md.

April 6, Saturday: Rev. Granville Taylor, Vicar, Chapel of the Mediator, West Phila.

April 8-12, Monday to Friday, inclusive: Rev. Karl Reiland, D.D., Rector, St. George's, New York City.

April 13, Saturday: Rev. Charles H. Long, Rector, Zion Church, Phila.

April 15-19, Monday to Friday, inclusive: Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.

April 20, Saturday: Rev. John Doyle, S.T.B., Assistant, St. Stephen's, Phila.

A congregation of deaf people have a new place of worship in St. Athanasius' Church, Burlington, North Carolina. This church was in use from 1880 to 1911 when it was abandoned for a new one. Bishop Penick has had it completely restored.

BISHOP TAITT DEDICATES NEW HOME IN MARCUS HOOK FOR SERVICE TO SEAMEN

Bishop Taitt, in the presence of the Ministers' Association of Chester and Vicinity, on Friday, February 1st, officiated at the dedication of the new home of the Marcus Hook Branch of the Seamen's Church Institute, and also at the setting apart of a portion of the recreation hall for the purposes of a Chapel. The exercises were in charge of the Rev. Carl L. Appelberg, Superintendent and Chaplain of the Marcus Hook branch.

The Seamen's Church Institute of Marcus Hook is an affiliated agency of the Seamen's Church Institute of Philadelphia, but has its own Board of Managers. It is now splendidly housed in the former "Delaware Inn" on the Delaware River front. The building has been greatly renovated, so that 100 men can be comfortably accommodated. There is a fine piece of land around the building, which is in close proximity to the Sun Oil Company and the Sinclair Oil Company, on whose ships many of the seamen find employment.

HOLY SACRAMENT MEMBERS CONTRIBUTE MORE PEWS

Additional gifts of pews by members of the congregation of Holy Sacrament, Highland Park, as memorials have been dedicated by the Rev. Wm. Hugh Fryer, in charge of this Mission. One of the recent memorials, the gift of his children, was dedicated in memory of William J. Schumacher. Another pew, dedicated at a subsequent service, was the gift of Mary, Annie, Margaret and Emma Himes, in memory of their mother. The Girls' Club also attended in a body the dedication of a pew given by its members as a memorial to Leila M. Barnes, daughter of the Rev. George W. Barnes, former Priest in Charge of Holy Sacrament and now in charge of St. Stephen's, Clifton Heights.

ORDAINED TO DIACONATE

Bishop Taitt officiated at the Ordination to the Diaconate of Alfred Palmore Harrison on Monday morning, February 18th, in the Bishop's Chapel at the Church House. The Rev. Frank Cox, Rector of the Church of the Redemption, West Philadelphia, was Presenter and also preached the Ordination Sermon.

Mr. Harrison, who is in his senior year at the Philadelphia Divinity School, will serve as assistant to the Rev. Dr. L. Gouvernour Morris at Calvary, Germantown. He succeeds there the Rev. Frank Cox, who resigned to become Rector of the Redemption in West Philadelphia. Mr. Harrison is a native of Philadelphia, and entered the ministry from the Church of the Redemption, West Philadelphia, having been identified with that parish from his early childhood. During the long illness of the late Rev. Robert J. McFetridge and following his death until Mr. Cox was called to be Rector, Mr. Harrison rendered a greatly appreciated service in attending to much of the parochial work.

Mr. Harrison is a graduate of the Germantown High School, Brown Preparatory School, and Trinity College, Hartford, Conn., and from the latter he came to the Philadelphia Divinity School for his theological training.

Plan 13-Point Standard for Fellowship Units

The Executive Council of the Young People's Fellowship of the Diocese, on the lookout for ideas to increase the efficiency of the various units, has been working on several suggestions which, it is announced, have been presented to the Fellowships.

One of these provides for the establishment of a "13-Point Standard," the aim of which is to raise the quality of work being done. The "Standard" follows:

1. A minimum of 25 meetings annually, 75 per cent of which shall have planned programs.
2. Average attendance of members at all meetings to be 75 per cent.
3. Not less than two Corporate Communions yearly with 50 per cent attendance.
4. Admission service at least once a year.
5. Participation as a Fellowship in the interest of the Thanksgiving Offering for the Episcopal Hospital.
6. Participation as a Fellowship in Lenten project.
7. Representation at Annual Diocesan Conference and Convention.
8. Representation at Diocesan Devotional Day Service.
9. Fill in a standard questionnaire with outline of meetings.
10. Diocesan dues paid before February 1st.
11. Organized work or gift in three of the Five Fields of Service: Parish, Community, Diocese, Nation and World.
12. Inclusion of the Four Ideals of Worship, Study, Service and Fellowship in the regular programs.
13. Reading of the "13-Point Standard" to the Fellowship at least three times yearly.

Fellowship Briefs

The West Philadelphia Convocation is holding Vesper Services each month at the West Branch Y. M. C. A. for those living in the "Y." St. James, Kingsessing, held the first in the series, with the Chapel of the Mediator sponsoring the next.

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St. James, Kingsessing, St. Michael's, Yeadon, and Epiphany, Sherwood, have been providing entertainment for the patients at Byberry Hospital in co-operation with the Rev. Dr. Henry Davies' work there as Chaplain for our City Mission.

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Northeast Convocation Fellowships have given a series of entertainments in that section of the city, including the Lower Dublin Poorhouse.

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Fellowships of the Main Line Convocation are supplying entertainment this month at St. John's Neighborhood House. West Philadelphia, Central and Northeast have already performed similar service at St. John's.

CLERGY CHANGES

The Rev. Russell R. Priest, assistant to the late Rev. Dr. Gilbert E. Pember at Christ Church and St. Michael's, Germantown, and since Dr. Pember's death in charge of the parish, tendered his resignation last month, to take effect at the end of February. Mr. Priest has accepted a call to the rectorship of the Church of the Advent, Cape May, N. J.

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The Rev. Francis B. Barnett, Rector of St. Andrew's, Yardley, Bucks County, has resigned to accept appointment as Chaplain of Christ Church Hospital, Bala. Mr. Barnett goes to Christ Church Hospital, March 1st. He succeeds there the late Rev. William B. Guion.

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The Rev. Carl L. Appelberg, Rector of St. Martin's, Marcus Hook, has resigned, to take effect March 1st. Mr. Appelberg has announced his intention to devote his entire time to the Marcus Hook Branch of the Seamen's Church Institute, of which he is Superintendent. The Rev. Walter W. Gale, Minister in Charge of the Church of the Atonement, Morton, has been assigned by the Bishop to look after St. Martin's temporarily in addition to the Atonement.

MRS. SOPHIA D. HALL

Mrs. Sophia Dennison Hall, wife of George Hall and mother of the Rev. Percy G. Hall, Rector of St. Martin's Church, Oak Lane, passed away on Saturday, February 9, 1935. The burial service was read by Bishop Taitt on Tuesday, February 12th. Mrs. Hall was active for many years in the work of St. George's Church, Olyphant, Pa., being Secretary of the Women's Guild for twenty-eight years. Burial was in the Northwood Cemetery, Philadelphia, Pa.

COUNCIL OF ALL YOUTH ORGANIZATIONS PLANNED

Announcement is made in the news matter issued by the Department of Publicity of the National Council that further plans toward co-ordinating the Church's work among young people are under consideration, and will probably take some definite form at a meeting of representatives of the various youth organizations on March 26th. They are to report whether their respective societies favor the formation of a Council of Youth Organizations.

Such a Council would be composed of representatives of the Brotherhood of St. Andrew, Girls' Friendly Society, Junior Daughters of the King, Knights of SS. John, the Orders of Sir Galahad and Fleur de Lis, Church Mission of Help, Young People's Fellowship and Service League, and the Church School, with certain members at large and ex officio the National Council's Secretaries for Religious Education, College Work, and Young People's Work, the last, Miss Dorothy May Fischer, to be Secretary of the new Council if organized.

The possible functions of the Council would be to promote a mutual acquaintance with activities and programs, to determine where there are gaps and overlappings, geographical or functional, and to direct co-operation in field work.

The tendency is increasing, it is said, to think of young people primarily as young people and not as members of one or another organization.

LEADERS IN RELIGIOUS EDUCATION CONFER HERE

Under the auspices of the Committee on Education of Children of the Province of Washington, Directors of Religious Education and other leaders in religious education met together in this Diocese on February 12th for a two-day Conference. The Conference was held in the Westtown Farm House, in Chester County.

The Department of Religious Education from this Diocese was represented by Miss Elizabeth Frazier, Miss Lily Cheston, Miss Hilda Shaul, and Mrs. Stanley V. Rogers. Representatives from other Dioceses included the Misses Etta Ambler, Marjorie Bowman and Cornelia Smith, of Richmond, Va.; Miss Evelyn B. Buchanan, of Pittsburgh; Miss Frances Young, of Baltimore, and Miss Rowena Brown, of Wilmington, Del. Discussion centered around the need for more group participation in our parishes. The findings are to be formulated into a message to be sent to the Church Schools in the Province.

Lent in the Church Schools

By the Rev. Philip Humason Steinmetz
Chairman, Church School Commission

Great is the might of the Mite Box! Boys and girls gave nearly one million dollars to carry on the missionary work of the Church during the past three years. This is a splendid fact! It is a great achievement! Shall we maintain the important position we now hold in the Church? By all means! But how?

The Church School Commission is trying to help each school take its part in the joyful adventure of Christian Missions. It has prepared and sent to each school a practical outline for the guidance of those who plan the activities of the school. (These outlines may be secured by writing to Miss Elizabeth Frazier at the Church House.) It has made available in Room 30 of the Church House a great deal of useful material. The Field Worker, Miss Frazier, is on hand, ready, capable, and eager to give practical help to leaders and pupils.

But Lent in the Church Schools is not simply a matter of concern for the leaders. It is a time for the exerting of real effort on the part of everyone in the school. Lent is a penitential season. We are ashamed that we have so often betrayed the love of God for us, turned aside from opportunities of serving Him, preferred some passing pleasure to the profoundly rich life which He offers us. We are genuinely sorry and are going to do something about it. Eagerly and gladly we assume activities which demand sacrifice of time and effort and money to give of ourselves to His service.

Let us muster our resources for this Lenten Season. What are they? First of all, ourselves, our abilities, our time, our effort, or devotion. We must dedicate ourselves to a program of real work if we expect to come to Easter as finer, more triumphant Christians.

Secondly, we must read the Bible with thought and care, preferably under the direction of someone more advanced in the knowledge and understanding of its contents than we. If we would grow in spiritual understanding and power, we cannot afford to let a day of Lent pass without reading some passage of the Bible.

Third, there is a great deal of literature available for Lenten study. Apply to your Rector, teacher, or to Miss Frazier for advice in the material which is best suited to your needs. But read and study by all means.

Finally, we have worship as a medium of expressing aspirations and resolutions. Think about worship. Ask what it means. Take part in it regularly. Try to grow to a larger understanding of it and a greater share in it. Reach out to God and meet His hand extended to all who seek it faithfully.

It is a great time, Lent, a time of real effort, of doing only things which really matter, of casting aside the trivial matters and saving of our resources and giving them to things which have lasting value. Let us enter into it with enthusiasm and give the best of ourselves, our time and our thought. The world needs all that each of us has to give. The Church can do only so much as each member makes possible. Jesus Christ has no one but us and others like us to carry on His work here in the world. Are we going to fail Him? Let us act now and go forward together into a fuller life of Christian discipleship.

The Executive Council of the Diocese at its February meeting, on the recommendation of the Department of Finance, adopted the following Resolution:

"That the Executive Council extend to the Sunday Schools of the Diocese congratulations and sincere thanks for the evidence and interest in the missionary work of the Church as witnessed by the splendid offering for 1934."

JAMES F. BULLITT,
Secretary.

1934 ADVENT OFFERING EXCEEDS 1933 GIVINGS

Children of the Church Schools of our Diocese, in their loyalty and support of the missionary work of the Church, as evidenced by their efforts for the Lenten Offering for Missions, are leading the way again in their support of the Advent Offering for the Bishop's Bricks' Fund. Reports for the 1934 Advent Offering show that the children contributed a total of $1,196.59, compared with $900.45 contributed by them for the Advent Offering of the previous year. For the 1934 Offering two special objectives had been presented. One, a heating plant for St. Augustine's Mission in the North Philadelphia Convocation and the other towards the salary of a Missionary of our City Mission.

The Church News

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THE LENTEN OFFERING

What would Lent be for the children without mite boxes? Every man who has grown up in our Sunday Schools looks back on his efforts to fill his mite box as one of the most pleasant memories of childhood. We hope that all superintendents and teachers will make a special effort to raise a larger offering this year than ever. They need make no excuse for asking the children to give more: all but a microscopic number of our scholars could give twice as much as they do without being impoverished. It would be a little hard on the movies perhaps for a week or two, but they would survive. Children should be taught that giving is an essential part of worship and not something foreign that is dragged into the service by mercenary older people. Last year the Lenten Offering amounted to $41,685.79. This year it is safe to predict that it will be even larger.

LENTEN WORK

It is interesting to note that the text which is most often used as a motto for Lent, "Come ye apart and rest awhile," was an appeal not to people who were tired out with social engagements and surfeited with overindulgence in worldly pleasures—as most of us seem to think—but to men who had been doing too much Church work and social service for their own soul's health.

Can anybody do too much Church work or be too active in social service? Evidently Our Lord thought they could. He believed that His Apostles should alternate work with periods of quietness, in which their souls could be refreshed and strengthened by rest beside the still waters of the Spirit of God. Good people today are tremendously active; they are determined to make the wilderness blossom as the rose; never was there such magnificent fervor and enthusiasm for good works. That is as it should be. But there is this danger, the danger that the Church will have more faith in organization and physical activity than in the power of the Holy Ghost. "Whenever the Church relies on her committees, whenever she begins to be proud of her machinery, whenever she forgets in social zeal to wonder and be still and to adore, then mysticism comes and bids her seek the beatitude of rest."

There is no sadder sight in Church circles than those parsons who have so many engagements on so many committees that they cannot find a few hours every day to study and meditate—unless it be those busy women who have so many meetings to attend that they never have time to meet God. "Be still and know that I am God."

A HISTORIAN NEEDED

The recent observance of the one hundred and fiftieth anniversary of the consecration of Bishop Seabury and the organization of the Protestant Episcopal Church under the leadership of William White has naturally stimulated curiosity as to the life and times of those eminent men. And this curiosity in turn has revealed an astonishing lack of historians among us competent to evoke the past and enable our people to see the olden days as they really were. It saddens us to have to say that except for Dr. James A. Montgomery's article on Bishop White's activities as a business man we have not seen in any of our Church papers anything that could not as well be used as an obituary notice of these and other great leaders of the Colonial and Revolutionary Church.

How is it that our Church historians and biographers whose business it is to say, "Lazarus, come forth," seem rather satisfied to embalm the saints by shooting printer's ink into their veins. They should remember that Bishop White was not always dead: he was for a long time the most living person in the Church. Why not resurrect him and let us see him walking rapidly up High Street, or sitting drinking that terrible mulled wine that Dr. Montgomery claims satisfied the ancients before coffee happily drove it back to the medicine closet, and let us hear the tone of his voice as he earnestly protests against the unpatriotic activities of the irreconcilable Tory, Rev. Samuel Seabury, of Connecticut. Then we can transport ourselves into the past and make its dead bones live.

The trouble with our Church historians is not that they haven't collected enough of the documents that constitute the raw material of history. They have labored long and hard, shifting and arranging the threads, but they have not woven a very attractive pattern. As a great historian once pointed out, our modern Church historians seem to excel in the manual labor of card-indexing facts—which any filing girl or candidate for Ph.D. could do as well—but are deficient in the historical imagination which makes the past living and real.

When Carlyle was about to write his history of the

French Revolution he said that he intended to "splash down in large masses of color what he knew about it that it might look like a smoke and flame conflagration in the distance"; and no one can read the result without being aware at least that there was a fire in France. But who feels the excitement and thrill of the critical period of the Episcopal Church after reading about the sesquicentennials of the various dioceses? Surely it cannot have been so tame and skim-milky as the historians picture it!

BEHIND THE APOSTLES. AWAY BEHIND

There is one aspect of the work of the early Christian missionaries that is hardly ever suspected by us moderns. It is the fact that the itinerant preachers, who, like St. Paul, traveled about from city to city, not only preached the good news of salvation, but also carried the ordinary news of current events in Christian society from one congregation to another.

It is easy in imagination to picture St. Paul arriving in Ephesus, going to the house of Trophimus, gathering the members of the fellowship about him and telling about the methods they had used to raise money in the Church at Antioch for the poor brethren of Jerusalem. Who can tell? Perhaps some little Jewish-Christian boy had sold pennants outside the Roman stadium of Antioch and given the ten denarii that he made to the Apostle for his poor fund.

So St. Paul and the other traveling missionaries of those days rendered much the same service in the Diocese of Ephesus that a Diocesan magazine does now. There was need then as there is now for each congregation to know what the others were doing. It was the sense of unity produced by their loyalty to a common master and sustained by sharing sympathetically each others' joys and sorrows as they heard them reported by the wandering missionary that made possible the beautiful life and vigorous labor of the early Christian communities.

In these days there is no itinerating clergy, and therefore no way in which congregations in one section of the Church's long battle-line may know what advances are being made or what policies being pursued in the other sections except through the Church papers. Next to an outpouring of the Holy Spirit there is nothing that is more urgently needed to promote unity and to spur to progress in the Diocese than the wider circulation of THE CHURCH NEWS. It is the organ of the head of the Diocese, through which he can reach all his people; it is the best means by which the Diocesan organizations can bring their work to the attention of the congregations on which they depend for their support; and it is the most reliable source of information about the Church for the whole great body of the laity. It is impossible to estimate the tremendous rise in the temperature of the enthusiasm of our people if a copy was in every Church family.

It is not right for a Diocese to wait until its members subscribe for the Diocesan paper. We don't do that with our parish papers. The Church is the only non-secret organization that makes its members pay to hear what it is doing. Since our Lord compared the Kingdom of Heaven to a pearl merchant, we may be permitted to compare the Church to a seed merchant, who, having accumulated a great quantity of seeds which he wanted to propagate, never told anyone but said to all inquirers, "I am exceedingly anxious to sell my seeds and to have them grown, but I will not tell you what they are unless you pay me a dollar a year in advance." The fool! So is every Diocese that doesn't tell its parishes what it is doing unless they pay for the information in advance. A Diocesan magazine should be sent free to every vestryman, Sunday School Superintendent and President of the Woman's Auxiliary in the Diocese. Then we wouldn't be so far behind the Early Church in our methods of building up the Church. The Diocesan magazine is a successor of the Apostles.

The Bishop and Senator Pepper Head Movement to Avert Serious Financial Crisis in Work of House of St. Michael and All Angels

To avert a financial crisis which threatens to overtake the House of St. Michael and All Angels for Colored Crippled Children, the Bishop of the Diocese is Honorary Chairman, and the Hon. George Wharton Pepper General Chairman of a committee formed to raise a three-year maintenance fund of $65,000 that will enable the House to continue its notable service and to prevent the possibility of its being forced to close its doors.

Co-operating with the Bishop and Senator Pepper, a considerable number of men and women of the Church have accepted appointment on the various committees which have been named to conduct the movement to rescue the home from its perilous position, and to place it in a position to continue the important service it has been rendering through the nearly half century of its existence to colored crippled children.

The movement to obtain contributions and pledges of support in the emergency will begin on March 13th and continue until March 27th. As a result of the efforts, it is hoped to raise sufficient funds to enable the House to meet maintenance needs to the end of 1937; to extinguish a present indebtedness of $16,150 and to provide $5,700 for obligatory repairs to its present buildings.

In addition to the Bishop and Senator Pepper, the Hon. Charles Sinkler is Vice-Chairman of the General Committee; Mrs. Edward Ingersoll is Chairman of the Woman's Committee; Major R. R. Wright, Sr., is Chairman of the Downtown Committee; Mr. Arthur V. Morton, Treasurer of the Diocese, is Treasurer of the General Committee, and the Rev. Dr. C. E. Snowden is Chairman of the Speakers' Committee.

The home is located at 607 N. 43rd Street. During its long history of service up to the present time it has cared for 3,700 boys and girls, preparing them to become self-reliant and training them to overcome their handicaps and become self-supporting. Children as young as two years are received, cared for and educated. Others come there in their teens. Some of the children are born maimed, some are withered by infan-

tile paralysis, some are victims of tragic accidents and unspeakable cruelties.

A fact not generally known is that St. Michael and All Angels is the only home of its kind in the entire United States for colored crippled children. The finding of the body of a crippled colored boy in the Schuylkill River who, it was said, could not find admission to any hospital, led to its foundation. It is under the immediate direction of the Sisters of St. Margaret, and for twenty-two years Sister Katherine, herself a graduate orthopedic nurse, has been the head of the home and has tenderly cared for the hundreds of boys and girls for whom there was no other place.

Four buildings comprising the home, with the exception of the Chapel, were originally used as private residences. Dr. Walter G. Elmer, an orthopedic surgeon, serves the home without remuneration, operates when an operation will help, and guides the progress of the children toward recovery or to overcome their handicaps. Medical treatment is given without charge by Dr. Egbert Scott, and Dr. Burton Chance contributes his service as an oculist. In addition to Sister Katherine, the children are ministered to by Sister Emily and Sister Barbara, and the Rev. John A. Howell is the resident Chaplain.

The Hon. Charles L. Brown, President of the Municipal Court, which exercises a supervision over thousands of dependent children, characterizes St. Michael and All Angels as not only a unique institution, but as one which contributes a most valuable service. Judge Brown's endorsement is also augmented by all the social welfare organizations in the city.

(Continued from page 170, col. 1)

B. Barnett, Chaplain, Christ Church Hospital, Bala.

April 1-3, Monday to Wednesday, inclusive: Rev. Howard R. Weir, Rector, Church of the Holy Trinity, Phila.

April 4-5, Thursday and Friday: Rev. Thomas L. Harris, Rector, Church of St. Luke and the Epiphany, Phila.

April 6, Saturday: Rev. Ernest W. Mandeville, Rector, Christ Church Middletown, N. J.

April 8-10, Monday to Wednesday, inclusive: Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore, Pa.

April 11-12, Thursday and Friday Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

April 13, Saturday: Rev. Arthur C. Carty, Priest in Charge, St. Bartholomew's, Phila.

Church Farm School Conducting New Experiment

Rev. Dr. Shreiner has installed a new "Laying Battery" at the Church Farm School by which it is expected to revolutionize the egg production at this institution of the Diocese.

The device, it is expected, will permit also the raising of three chickens in the space usually alloted to one, or 3,000 where it was thought only 1,000 could be successfully cared for, and, in addition, will cut operation and feeding expenses to one-third the former outlay. One boy of 12 can take care of 5,000 chickens with eight hours work each day. These and many other claims are made for the new device.

It comes in units holding sixty-four chickens. Each unit is eight feet long, three and a half feet wide, and six feet high. The cages are arranged in double rows, with eight cages in each row and four rows high.

The entire battery is made of durable, non-rusting steel wire welded so that there are no protruding ends. The mesh of the flooring is close enough so the feet of the bird will not go through, but wide enough so the droppings will go through to a pan running the entire length of the battery and about three inches below the floor of each row of cages. Then once a day a scraper can be pulled through this tray from one end of the battery to the other. The flooring is sloped upward and away from the center, thus making the bird lie with her head outward. This insures better ventilation and air condition.

The feed trough runs down the center between each double row of cages. A three-day ration can be put in by pulling the trough out at the ends, filling it and pushing it back. A mash is fed along with some grit and shell.

Water comes down in drops from a wire hanging just outside each cage. This is fed by a pipe at the top of the battery. As the water drips from the end of the wire, the chicken sticks her head out and catches the drop. What the top ones do not get, falls on to another wire and runs down to the chicken below, and so on. But the water drips fast enough so there is plenty for all.

The most ingenious part of the battery is the provision for the eggs. On account of the sloping floor the chicken must lie with her head away from the center (that is, no self-respecting chicken will lie with her head downhill). Therefore, when she lays her egg it rolls down the flooring into a little receptacle prepared for it. Each compartment is numbered, so that when the operator collects the eggs by pulling out the slides, he can tell which chicken laid each egg, this accordingly being recorded on a chart. As the egg enters the receptacle it is perfectly clean, it is protected from the chicken breaking it, and there is no way for it to become dirtied. The inventor had difficulty in arranging it so the egg would not break as it dropped into the receptacle, but by putting in a pliable wire mesh on the bottom this danger was eliminated.

The inventor claims to have had chickens in his battery for over two years; that they have been perfectly well during this time, that they have seemed contented, and that they have laid consistently good-sized eggs and with a regularity quite comparable with chickens raised by the old methods. Many questions will enter the average chicken raiser's mind; what about exercise, scratch feed, getting outdoors, and many other things thought necessary for the continued production of eggs. The inventor claims that this is not essential.

Throughout the existence of the Church Farm School, Dr. Shreiner has tried to have the most modern equipment and to use the latest farm methods for the economical and profitable production of crops. This is a school as well as a farm, and if the boys go into farming for their livelihood, as so many of them do, he wants them to have a knowledge of the most up-to-date methods. Therefore he has had one of the batteries installed and is giving it a fair trial. If it is successful, it will certainly reduce the cost of egg production to a minimum, and in these days of low prices but high feed costs this is essential to make a profit in the poultry business.

April 15-16, Monday and Tuesday: Rev. Percy R. Stockman, Dean, Convocation of North Phila.

April 17, Wednesday: Rev. W. Roulston McKean, Assistant, Old Christ Church, Phila.

April 18, Thursday: Rev. Richard T. Lyford, Rector, St. Asaph's, Bala-Cynwyd.

April 19-20, Friday and Saturday: Rev. Louis C. Washburn, S.T.D., Rector, Old Christ Church, Phila.

Hardly a Sunday went by in the last autumn term at St. Paul's University and Middle School, Tokyo, without several baptisms of students and teachers. Thirty-six students were confirmed by Bishop McKim early in the winter.

News Notes and Personals Culled from Here and There in Diocese

Recruits Clergy

Two of its former members in Holy Orders and a third in his senior year at the Philadelphia Divinity School, is part of the record of the Young People's Fellowship of St. Peter's, Glenside. Each of the three served as President of the Fellowship and succeeded each other in that office. They are the Rev. Philip Fifer, Assistant to the Rev. N. B. Groton, of St. Thomas, Whitemarsh, and in charge of St. James, Perkiomen; and Rev. J. Aubrey Cragg, Priest in Charge of Holy Trinity, Lansdale, and Emmanuel, Quakertown. Louis E. Fifer, 3rd, is the senior at the Divinity School.

Church School Advance

The Vestry Committee on the Church School of St. Jude and the Nativity in its report for 1934 points out that for the first time in many years the school has been self-supporting and has turned over money to the church. This, the report adds, is despite the fact that the school has received no income from an endowment fund in the past three years. It is also noted that its Lenten Offering for Missions has increased during the three years it has been deprived of income from the endowment. Four Vestrymen are on the teaching staff of this school.

Elects New Treasurer

Walter W. Norris, 2315 W. Hagert Street, has been elected Treasurer of the "Village Chapel" in the North Philadelphia Convocation as successor to the late Thomas Fasset. Mr. Norris was one of the group of laymen who helped in the organization of this work, and was also a member of the first Confirmation class.

Teacher Is Honored

The highest award ever to be recorded to anyone in the Church School of the Church of the Epiphany, Sherwood, for faithful attendance, it has been announced, was made to Mrs. Speer, Assistant in the Junior Department. Mrs. Speer has been present at all sessions of the school for fourteen years without a single absence.

Testimonial to Leader

A recent supper meeting of the Young People's Fellowship of Calvary Church, Conshohocken, took the form of a testimonial to Miss Alice Williams, who has served as President of the Fellowship since its organization in 1933. In the name of those present, the Rector, Rev. Stanley R. West, presented an electric clock to Miss Williams as a token of the group's appreciation of her service, not only to the Fellowship, but also to young people generally, as well as in every other parish activity.

"Teas" to Parents

Church School teachers at St. Paul's, Chestnut Hill, last month held "parent teas" for the parents of their pupils. The parents of the pupils in grades one and two met at the home of Mrs. Edwin Benson; another was planned for the parents of those in grade two (new school) in the parish house, and still another for the parents of pupils in grade ten through twelve at the home of Mr. and Mrs. Arthur Crosby.

Periodical Club Work

Mrs. S. E. Scheer, Librarian of the Church Periodical Club of St. John's, Lansdowne, in her report for 1934 showed a splendid record of service by this parish. Its distribution included 300 theological and secular books; 4,449 magazines and papers; 40,002 Christmas and Easter cards; 3,000 pictures and calendars; 350 games. Other considerable distributions included Bibles and Testaments, Prayer Books and Hymnals, Tracts and Church Lessons.

Convocation Delegates

At the annual parish meeting of Calvary Church, Conshohocken, last month, Messrs. Norris Davis, William R. Forsyth and Aaron Merkle were elected representatives to the Convocation of Norristown, with Messrs. Fred Lobb and George Clark as alternates.

Volunteer Worker

Ray Reese, who served as a Brotherhood of St. Andrew Secretary during the World War, and brother of the Rev. Gordon Reese, Rector of Holy Trinity, Vicksburg, Tenn., has joined the staff of the Seamen's Church Institute as a volunteer worker under the direction of the Rev. P. R. Stockman, Superintendent of the Institute.

Special Song Services

Special features of Song Services which have been held at the Church of Our Saviour, Jenkintown, included the combined St. Cecilia and Men and Boys' Choirs, totaling seventy voices, with congregational singing of well-known hymns, and a series of interesting lectures on "The American Church from Colonial Times to the Present Day," by the Rector, the Rev. Reginald G. Davis.

Gift for Minister

Through the Altar Guild of the Church of the Atonement, Morton, the Rev. Walter W. Gale, Minister in Charge, was recently presented with a surplice and stole.

Appointed Lay Reader

William Cowper, President of the Young People's Fellowship of St. Matthias Church, 19th and Wallace Streets, at the request of the Rector, the Rev. Herbert W. Jones, has been licensed by the Bishop as a Lay Reader in the parish, and is assisting the Rector in the services. The Rector reports that through the young man's interest in the Fellowship he had developed a deeper interest in parish work.

Vestryman-Choirmaster

In addition to serving as Accounting Warden of Grace Church, Girard Avenue and Leidy Street, William F. Gurk is also serving as Organist and Choirmaster, and the Rector, the Rev. Dr. John K. Shryock, reports that Mr. Gurk has succeeded in developing a choir which the Rector believes is among the best-trained and most efficient in the Diocese.

New Men's Club at Work

The recently organized Men's Club of St. Giles, Stonehurst, during the past month obligated itself to raise approximately $100 to purchase Venetian blinds for the Chapel. On February 17th the Club gave a roast beef dinner with all the "fixins" and which the men prepared and served.

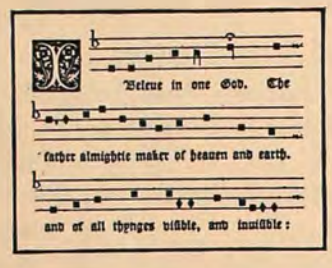
To Study Religions

The Young People's Fellowship of St. Giles, Stonehurst, has arranged to devote its Sunday meetings for the remainder of the year to a course in Comparative Religions. The religions to be discussed, it is announced, will be Judaism, Buddhism, Hinduism, Mohammedanism and Confucianism. It is also planned to have Roman Catholicism, Methodism and Presbyterianism presented by clergy of those communions.

FRS. BEEVOR AND BURTON COMING TO ST. CLEMENT'S

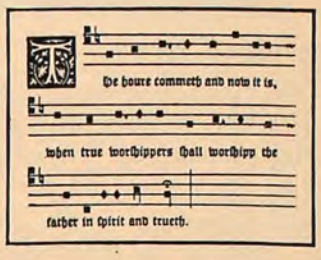
The Rev. Humphry Beevor, Librarian of Pusey House in Oxford, who was the Church Club's guest speaker at its January meeting, will preach at the 11 A. M. service in St. Clement's Church on Mid-Lent Sunday, March 31, and also will conduct the Annual Retreat for Women being held the same day. Reservations for the Retreat should be made by telephoning SPR 2044.

The Rev. Spence Burton, Superior of the Society of St. John the Evangelist, will lecture in the same church on Monday, March 25, at 8.15 P. M., on the Holy Land. A silver offering will be taken for Missions.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



The Music Budget of the Parish

By HAROLD W. GILBERT

The cost of having good music in a parish church is a matter about which there is great diversity of opinion. Some congregations prefer to have professional choirs, so that the musical standards remain fixed from season to season. Others are willing to pay salaries to some leading voices so that the volunteer singers who make up the chorus may have some leadership in their several voice parts. Many congregations think that volunteers should be found to do *all* the choir singing necessary in services. Thus we have three broad divisions under which the matter of music budget may be considered.

No useful purpose could be served by discussing in this article the details of expenditure for music in those parishes that fall in the first classification. They have the necessary funds to solve their own individual problems as they wish. The only observation that might interest our readers is this: It is remarkable what a great gap there is between the salaries paid to the clergy and those paid to the men and women who serve in the dual office of choirmaster and organist, as disclosed by the expenditure statements of small parishes and missions; while, in the well-to-do parishes, where professional choirs are engaged, this gap is decidedly smaller. In the latter, the post of choirmaster and organist is considered important—next in importance to that of the clergy. In small parishes it is quite usual to find the sexton drawing a salary that is more than twice as large as the money spent for choir vestments, new music, and organ tuning, together with the salary of the choirmaster and organist. Economy is necessary, no doubt, but the point of this observation is that these parishes must not expect excellent musical leadership when they offer such trifling remuneration.

Musical Leadership

As was pointed out in a previous article in this department, a church musician needs much thorough preparation for his work if he is expected to do it well. And furthermore, he must study his subject constantly; one never learns all there is to be known about it. Congregations these days seem to realize that the rector of a parish must keep up with his reading, make frequent additions to his library, attend conferences and lectures which involve the expense of travel if not actual membership and admission fees. But they do not seem to appreciate the fact that a musician must do exactly the same thing. An organist who has any degree of pride in his organ-playing ability spends a considerable amount of money in a year for the purchase of music, which he plays at the Sunday services in the form of preludes and postludes. He must subscribe to periodicals, and purchase books on church music if he wishes to keep abreast of the newest ideas on the subject. He, too, must hear lectures and attend conferences. When these necessary things have been done and paid for, there is often very little left out of a season's salary. The congregations that do not see to it that the organist and choirmaster is sufficiently well paid should not raise any murmur of protest when the same organ pieces are heard over and over, the same mannerisms displayed Sunday after Sunday, or the same glaring faults in rendition practiced with monotonous regularity. *Their musical director is suffering from musical starvation, and the congregation is responsible. They are getting just what they are paying for!*

Apportioning Expenditures

It would appear that the present writer would recommend paying the choirmaster and organist every penny that could be raised for the music budget, so that he might study to improve himself, and bring to bear upon his work the fruits of such study. But, on the contrary, that would not solve the difficulty. A fine workman must have material with which to work. The necessary material in this case consists of voices to do the singing, and music to be sung. The one without the other would be of little use.

In smaller parishes it is obviously necessary to rely upon volunteer singers. With proper guidance and the inspiration they will derive from enthusiastic and intelligent leadership, these volunteers may be developed into a first-rate church choir. But this result will not be attained unless certain essential provisions are made for the purchase of suitable music. Nothing so dulls the enthusiasm of a choir as does the inevitable repetition of the "same old thing." The most competent of choirs have been known to suffer a complete collapse of morale under such circumstances. How, then, can an *inexperienced* choir be expected to develop into a fine choral body by the same means? In order to promote increasing interest, faithful attendance at rehearsals, whole-hearted co-operation, the choirmaster must present new musical problems to be solved, and more of them, and then more of them! This is not extravagance—it is the road that leads to efficiency. There is a cheaper way—but it leads elsewhere. The same music Sunday after Sunday, season after season, perpetuates the same faults.

Congregations Like Variety

Now comes that old cry, calculated to sweep aside all objections: But we want congregational singing in our services, and the two ideas are incompatible. To which this writer would reply: You are entirely mistaken; the two are *not* incompatible. A congregation should sing more heartily and more confidently than ever if the choir's leadership is excellent.

By what mental process does any intelligent person arrive at the conclusion that a congregation never wants to hear or sing anything new? Our mode of living in these days has developed a taste for variety. Why sing the same musical setting of a Venite, Te Deum, or Magnificat *ad nauseam?* Such a procedure may satiate the longing for the "old favorites" which surges in the breasts of all the grandfathers and grandmothers in the congregation, but it is most unpalatable diet for the spiritual appetites of eager youth. Youth likes freshness and change and a new frock, quite as much in church music as elsewhere. The implied theory is not that nothing *familiar* should be used in church music, but that *more good things be allowed to become familiar.* A congregation can learn to sing half a dozen different chants as well as one. They do this in the case of hymn-tunes, and in the case of popular songs. But they can never learn new tunes if

(Continued bottom next page)

The Creed, Suffrages, Collects, and Prayers

(This is the sixth in a series of articles sponsored by the Commission on Church Music of the Diocese.—Ed.)

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There is great aptness in the position which the recitation of the Creed occupies in both Morning and Evening Prayer. It follows the reading of the Lessons, and it is on the Scriptures that the articles of our faith are based. It also serves as an introduction to the Prayers which follow, the language of true prayer being founded on true belief. The recitation of a Creed in public worship is of very ancient origin, and has formed a part of the Daily Offices of the Church of England for as long as they can be traced, that is, at least 300 years before the Norman Conquest.

Of the three forms of Creed, that known as the Apostles' Creed can be traced in its present form as far back as the ninth century in English, and as far as the fourth century in Latin. The substance of it is also found in Greek as early as the second century, and in such a form as to lead to the belief that the writer who gives it, Irenaeus, was simply putting into his own words what was commonly recited in some part of the Divine Service. The statement that it was composed by the Apostles is at least 1,500 years old, but its origin is obscure.

The Nicene Creed is based upon a creed accepted at the Council of Nicaea, in the year 325. In its present form it was authorized by the General Council at Chalcedon, in 451. It is the most authoritative Profession of Faith which we possess, and is therefore placed in the most solemn service, the Holy Eucharist, although the American Prayer Book also allows its alternative use in Morning and Evening Prayer, a permission which is rarely used.

The third form, known as the Athanasian, is omitted from the American Prayer Book, although it was daily used in England, together with the Apostles' Creed, until the year 1549. Since that time in the Church of England it has been appointed for use on thirteen festivals, the intention being that it should be said once a month and on Trinity Sunday.

The Creed at Morning and Evening Prayer is usually recited, or sung on a monotone. Sometimes, as in the Ely use, the monotone is varied by the introduction of some inflexions, but this practice has not become at all usual in America.

Versicles and Responses

The concluding portion of Morning and Evening Prayer consists of Versicles and Responses, Collects, Prayers, and the Benediction, or Grace.

The Versicles and Responses are based on Scriptural passages; their musical use consists of a tune of three conjunct notes, varied according to the accent of the syllables. Later, this simple tune was harmonized, either by placing three or more additional parts below it, resulting in the form which we know as Ferial, or by placing the tune itself in the tenor part and inventing other tunes to be sung above and below it. This form is known as the Festal setting. When using it, we should take care that the tenor line is prominent so that the real tune may be easily distinguished and the other parts serve as an enhancing embroidery of sound around the principal theme. The Responses, along with the Versicles, should be sung in a speech-rhythm closely akin to reciting them, with no undue dwelling upon certain notes. There are, therefore, three ways of singing the Responses; first, and most ancient, the simple tune in unison; second, with the tune in the treble part, other voices singing harmony; and third, with the tune in the tenor, the other voices singing more softly the accompanying melodies.

Collects and Prayers

The Collects for Morning Prayer are three, that of the Day, for Peace, and for Grace. The Collect for the Day connects the Morning Office with the Holy Eucharist, from the celebration of which it is borrowed, and its weekly or festival variation furnishes the keynote of the service and as a constant memorial before God of the times and seasons which He hath ordained, both in the natural and in the spiritual world.

The Collect for Peace has been used at Morning Prayer for at least 1,250 years. It is, like the following Collect, an exact translation from the ancient Latin.

The Collect for Grace was originally intended to end the Morning Service, but the intercessory prayers were subsequently inserted in the Prayer Book, and then the Anthem, or Hymn, was interposed at the commencement of what is virtually a separate service, expanded from the ancient Bidding of the Bedes.

The prayers are sometimes of modern composition, but represent ancient forms; first, we pray for the President and those in authority over us; then, for the clergy and people, in a form which is very ancient indeed, and can be traced in English for 500 years, and in Latin for 1,400 years.

The Prayer for all Conditions of Men is attributed to the Master of St. John's College, Cambridge (who became successively Bishop of Chicester and Ely), which places it in the modern category.

The General Thanksgiving was compiled in 1661 by Bishop Reynolds, and appears to have been adapted from a thanksgiving composed by Queen Elizabeth after one of her progresses.

The Prayer of St. Chrysostom is translated from the Greek original in the Liturgies of St. Basil and St. Chrysostom, and is not found in any service-books other than those of the Eastern Churches and the Church of England.

The Benediction, or Grace, is supposed to have been taken by St. Paul from the Liturgy used in Apostolic times. It was anciently used in the service of Tierce (nine o'clock prayers) and was thence transferred to the end of Matins in 1661. It differs from the Benediction in the Communion Service in two respects: First, it is pronounced by the Minister kneeling, and second, it is in the first person, the Minister including himself with the people.

The customary, and correct, practice is that the Collects should be sung by the Priest, especially if the Versicles and Responses have been so treated, and consequently concluded with a sung "Amen" by the choir and congregation. The Intercessory Prayers and Grace should properly be said, and therefore end with a said "Amen."

(Continued from preceding page)

they are not allowed to hear them.

Singers Require Variety

Now if change and variety be conceded to be stimulating to a congregation, how important they become to a choir. The congregation sings through a chant *once* at a service; a choir sings through it *several times* at the choir rehearsal, and *also once* at the service. The congregation hears an anthem *once* during the season; the choir repeats it at rehearsals *to the point of fatigue.* To be expected to rehearse it some more in four or five months, seeking a more perfect rendition, then again in four or five more months, and so on, *ad infinitum,* is a tax on human endurance. No wonder that choirs with very limited repertoires never reach beyond very limited attainments.

It is manifest, therefore, that no parish music budget is properly thought out which does not make ample allowance for the purchase of new music.

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Stir Into Flame That Gift of God

By the Rev. Charles E. Tuke, D.D.
Rector, St. John's, Lansdowne

The Church has set aside the season of Lent for my spiritual benefit, suggesting that I practice during this season "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." The clergy have arranged special Lenten Services for the purpose of helping me make more of my life than I have ever done before. They will give time and energy to the preparation of sermons and addresses in the hope that I may catch a new vision of the Christian life.

Most important of all will be the services they conduct, the sermons they preach and the work they do in their own parish churches. They will hold up before themselves and me, Christ's triumph over temptation, Christ's strong service to humanity, and Christ's sacrifice for the world. Yes, the clergy will do their part. But everything they do will fall to the ground, as far as I am concerned, unless I DO MY PART. Therefore, I ask myself, "What am I going to do about Lent?"

Do I intend to make a schedule for myself? Do I intend to practice a measure of abstinence? Am I willing to perform extraordinary acts and exercises of devotion? Does my soul need intensive cultivation? Am I doing the right thing about my children? Is this a good time for me to substitute good habits for bad, better habits for good? Can I help my Rector with his Lenten program in any way? Will my presence at the early Communion Service help me and others, too? What cause needs strengthening? What lonely soul needs cheering with a visit from me? Who needs my help? Who needs my friendship? WHAT SHALL I DO ABOUT LENT?

But does my soul first need recharging? Should I concentrate on this? There is an odd phrase in the Book of Jeremiah which may apply to me. We read in Jeremiah 2:36, "Why gaddest thou about so much to change thy ways?" The Prophet's patience was exhausted. The people irritated him. They had forsaken the fountain of living waters. For substitutes they had hewed them out broken cisterns that would yield no water. They had forsaken God and turned to stocks and stones instead. They had gadded about when all the time God was making himself known through the mouth of the Prophet. There is a lot of the same kind of purposeless gadding today.

Men really want bread, but they assiduously gather stones. We wander in the darkness of naturalistic philosophy. We roam through the wilderness of humanistic morality. We follow the will-o-wisp of occultism in its weird forms. We pursue wealth and the pleasures which wealth provides. We become the dupes of charlatans and the playthings of mountebanks. We seek life, but do not go where life is. The way is straight and the gate is narrow that leads to life. But it is like the strait which leads to the broad ocean. The voyager must have pilot and chart to enter safely in. But once in, the way is clear. The other way is broad and the other gate is wide. It is the way of wasted effort and wrong direction. The gadabout drifts. Yet he has within him and without him powers to enable him to keep his course straight. Conscience, moral sense, will power, spiritual sensitiveness are all given to man to be used. God expects him to use them. This is the only way by which a man can reach his goal. It is not the way of gadabouts. Yes, I had better concentrate.

In this matter of recharging our souls, let us consider a parable.

The battery starts the motor. And immediately your motor begins to charge the battery. Yet if the battery is subject to too great a strain or if your electrical connections are defective, the battery runs down. It must be taken to a source of electrical supply for recharging. My electrician friend tells me that if the battery is charged too fast, only a portion of the active material is converted, strains are set up internally, and a tremendous loss of energy results. On the other hand, if the battery is left in a discharged condition, a white sulphate forms which covers over the active material and renders it inoperative. This white sulphate is practically insoluble, so hard, in fact, that it must be literally exploded from the surface of the active material. Moreover, this explosive process damages the active material. But when the battery is charged as it should be, the materials assume a different quality. They are converted. They are recharged. They are energized. The best life of the battery is the normal life!

This parable needs no detailed interpretation. From within we originate our muscular, our mental, and spiritual activities. As we function normally along these lines, pulling our loads and performing our duties in the processes, our souls are strengthened. We get as we give. But souls run down. There takes place within them what happens to the battery. They must be recharged. This can be done only if the soul is recharged at the source of all spiritual energy. Otherwise the soul becomes covered with a hardness almost unbreakable. Nothing but a spiritual explosion can be effective. Normal refreshment comes in a normal way. The spiritual process is like the chemical process. The same material is used, but the quality is changed. By Prayer, by Faith, by Lofty Conduct, by Good Deeds, the soul is refreshed. There is an inward and outward process. Those who have ears to hear, let them hear.

But spiritual tasks demand sacrifices. "He that loseth his life shall find it." In other words, "To find

yourself—get lost." To those who are not sustained by an absorbing love or an exalted purpose, the word sacrifice suggests loss and defeat. In the dull drudgery of ordinary existence there is nothing challenging in the discomforts and deprivations involved in sacrifice and self-denial. But when we lose ourselves in someone or something greater than ourselves, sacrifice falls into its proper place as the natural means to a greater end. Sacrifice then becomes an essential element in love, in loyalty, in friendship, in devotion to a mighty cause. "Sacrifice is born of high purpose. The goal requires the method."

When men deny themselves of that which they prize for the sake of something they prize more, when they suffer hardship for a great cause, their very suffering becomes transformed into a joy deeper than any other. The happiest people in the world seem to be those who give all they are, all they have in self-forgetful service for the enrichment of life. Their joy no man taketh from them. Jesus was anticipating this life of man when he said, "Whosoever shall lose his life shall find it." There is nothing compulsory about sacrifice of this kind. It is Christian sacrifice. It flows spontaneously, voluntarily; it grows out of a purpose. Love and loyalty are proved and tested by it. The loves of husband and wife, of parents and children, of friend and friend, loyalty to Christian enterprises, are filled with evidences of the denial or self-interest. Happy, or in Biblical language, "Blessed" are they who know the joys of that self-forgetful devotion which renders them unconscious of their own sacrifice. If we wish to be happy, blessed, we must lose ourselves in an all-absorbing loyalty. The joy of service will follow as a matter of course. If we would lose ourselves in a great loyalty, we must begin with sacrificing for it. In so doing we become lost—but we find ourselves.

And lastly, let us become spontaneous Christians. This leads to a seeming contradiction. Effective spontaneity is less often a natural phenomenon than a great art—achieved only by much patience and practice—a spontaneous combustion. A sudden upheaval! A blow-up from within! Energy wasted! But not when the explosion occurs in a Diesel engine. A drop of oil in contact with unburnt gasses and compressed air—and presto!—an explosive power is released. Pressure on the pistons! The wheels turn! The load is pulled! The work is done! Here we have spontaneous combustion planned for and directed. Oh, for more of this explosiveness in religion.

We tackle too many of our religious problems from without, by persuasion, entreaty, by drives, campaigns, and crusades. But the initiative, the explosion, should come from within. It should not be necessary to drive Christians to do the things which they ought to do of their own volition.

Would that Christians might "blow up" in the right direction more frequently. What extraordinary things we would see. Imagine the banked fires of complacency and inertia suddenly bursting into flames. Think of us—all of us—spontaneously rushing to our churches to give thanks to God. Think of our spiritual energies overflowing into the lives of others. Imagine arising betimes in the morning to break the Bread of Life—to get our children off to Church School for the saving blessings of Christian Education. Imagine, if you can, a spontaneous outpouring of gifts on Easter Day—an offering, *not* a collection. Think of Christians pressing eagerly forward to undertake Christian tasks of service. Spontaneous combustion! The oil of the spirit applied to unused God-given talents, to the confined potential powers of the soul. That would be conversion in truth. Then the Church would be more like a power house than a museum. Do you suppose that the Apostle St. Paul meant something like this when he urged Timothy to "STIR INTO FLAME HIS GIFT OF GOD"?

CONFIRMATION SCHEDULE FOR MONTH OF MARCH

During the month of March the Bishop will be assisted in taking Confirmation appointments by the Rt. Rev. George W. Davenport, D.D., Bishop of Easton. The schedule for the month follows:

Mar. 3—Quinquagesima Sunday.
A. M.—Phila., Holy Apostles, the Bishop.
P. M.—Phila., St. Titus, Elmwood, the Bishop.
Evg.—Phila., Holy Communion Chapel, the Bishop.

Mar. 6—Ash Wednesday.
P. M.—Phila., Church Home for Children, the Bishop.
Evg.—Wyncote, All Hallows, the Bishop.

Mar. 8—Friday.
Evg.—Phila., St. Christopher, the Bishop.

Mar. 10—First Sunday in Lent.
A. M.—Norristown, All Saints, the Bishop.
A. M.—Phila., St. Paul Memorial, Visiting Bishop.
P. M.—Phila., St. John Mission, West Oak Lane, the Bishop.
P. M.—Phila., St. Monica, Visiting Bishop.
Evg.—Phila., St. James, Kingsessing, the Bishop.
Evg.—Phila., Zion, Logan, Visiting Bishop.

March. 13—Wednesday.
Evg.—Phila., St. Elisabeth, the Bishop.
Evg.—Phila., Transfiguration, Visiting Bishop.

Mar. 14—Thursday.
Evg.—Phila., St. Francis Assisi, Visiting Bishop.

Mar. 15—Friday.
Evg.—Phila., Holy Spirit, Visiting Bishop.

Mar. 17—Second Sunday in Lent.
A. M.—Phila., Atonement, the Bishop.
A. M.—Phila., Grace, Visiting Bishop.
P. M.—Phila., St. Luke and the Epiphany, the Bishop.
P. M.—Essington, St. John, Visiting Bishop.
Evg.—Phila., Mediator, the Bishop.
Evg.—Phila., Calvary, Visiting Bishop.

Mar. 20—Wednesday.
Evg.—Springfield, Redeemer, the Bishop.

Mar. 21—Thursday.
Evg.—Prospect Park, St. James, the Bishop.
Evg.—Gulph Mills, Trinity, Visiting Bishop.

Mar. 24—Third Sunday in Lent.
A. M.—Phila., All Saints, Moyamensing, Visiting Bishop.
A. M.—Cynwyd, St. John, the Bishop.
P. M.—Bala, St. Asaph, the Bishop.
P. M.—Phila., St. John Chrysostom, Visiting Bishop.
Evg.—West Manayunk, St. Andrew, the Bishop.
Evg.—Phila., Phillips Brooks Memorial, Visiting Bishop.

Mar. 27—Wednesday.
Evg.—Chester, St. Luke the Bishop.
Evg.—Clifton Heights, St. Stephen, Visiting Bishop.

Mar. 28—Thursday.
Evg.—Norwood, St. Stephen, the Bishop.
Evg.—Phila., Covenant, Visiting Bishop.

Mar. 29—Friday
Evg.—Phila., Crucifixion, the Visiting Bishop.

Mar. 31—Fourth Sunday in Lent.
A. M.—Bryn Mawr, Redeemer, the Bishop.
A. M.—Ridley Park, Christ, Visiting Bishop.
P. M.—Collingdale, Trinity, the Bishop.
P. M.—Phila., St. Philip, Visiting Bishop.
Evg.—Phila., The Saviour, the Bishop.
Evg.—Aronomink, Holy Comforter, Visiting Bishop.

GUESTS OF HOUSE OF REST STAME "HOME TALENT" SHOW

While the heavy snowstorm of last month held the city in its grip, there was a spirit and warmth of spring in the House of Rest for the Aged, when the aged guests of the home, oblivious of the blizzard conditions outside, staged a show of "home talent" equal to any which a group of younger ladies might attempt.

Mrs. Parkinson and Miss Armstrong played duets, after which several solos were sung by Miss Lang, the nurse who has been in charge while Miss Weightman was having a short rest. Not to be outdone, Miss Tobin recited and Mrs. Kimble added a poem. But the crowning feature was the dance in which all the ladies joined, ending up by singing "Good Night, Ladies." When one becomes three-score years and ten merriment, laughter and good humor is a valuable daily diet, and there is an abundance of this fare among the guests of the House of Rest. The note of joy is very noticeable at the Home, where these twenty-seven ladies are secure from the burdens and worries of their former days, when many of them were struggling on alone.

Can you picture for the aged, or for yourself when old, anything more blessed than a House of Rest, Joy and Peace? Come and meet our fine family of youthful old ladies.

LILY DALLAM TOWNSEND.

DEPT. OF SOCIAL SERVICE REPORTS ON TREATMENT FOR MENTAL DEFECTIVES

The special committee appointed by the Diocesan Department of Christian Social Service and Institutions to study the subject of sterilization of mental defectives has prepared for the department a report of the results of its study. The report has been printed and is now being distributed. While it submits no recommendations, it does include the presentation of a wide range of statistical information and expert opinion on the whole subject.

Copies of the report have been sent to Bishops and other clergy, and to members of the State Legislature. In the latter body a bill has been introduced providing for sterilization of certain types of mental defectives. At the meeting of the Executive Council of the Diocese on February 8th, Mr. Clinton Rogers Woodruff reported to the members that the report had been prepared and is being distributed.

The Rev. William H. Anthony, Rector of St. Peter's Church, Phoenixville, was Chairman of the special committee which prepared the report. Other members of the committee were Dr. Jane I. Newell, Margaret R. Fischer, Dr. William H. Jefferys and George R. Bedinger.

In its report the committee states that the subject of sterilization has been given renewed emphasis by the fact of the Nazi campaign in Germany with the object of sterilizing 400,000 defectives in that country, at an estimated cost of $5,000,000. It is pointed out that sterilization laws exist at present in twenty-seven states of our country, in the Province of Alberta in Canada, in one Canton in Switzerland, and in New South Wales. In Sweden, Norway, Finland, New Zealand, England, and in some other of the provinces of Canada, the report adds, there is much earnest consideration of the question.

"We have not had time since the last meeting of the department," the report states, "to give this important subject the attention it deserves. There are some considerable difficulties that confront us from the start. For example, there is not yet available any thorough and complete and impartial objective treatment of the subject. Also, the therapeutic value of sterilization is a much-mooted question."

In the presentation of its study of the subject, the report discusses the various means which have been suggested for the solution of the problem of mental defectives. These suggested methods, the report points out, include "Segregation," "Destrictive Marriage Laws," "Eugenic Education," "General Improvement in Environment," "Birth Control," and the report adds, "As an alternative to these and as a much more effective method of treatment there is proposed what is known as 'Selective Sterilization.'"

The report then discusses what is meant by the term "Selective Sterilization," proceeding to a review of the extent of the movement, and from this to an examination of what there is to be said both in defense of and against the practice of sterilization.

CONFIRMATIONS, JAN. 25 TO FEB. 17, INCLUSIVE

Jan.		
25.	St. Martin, Oak Lane	17
27.	St. Martin-in-the-Fields, Chestnut Hill	12
27.	Good Shepherd, Germantown	16
27.	Christ Church and St. Michael, Germantown	24
28.	Bishop's Chapel, Church House, for St. Mary Pro-Cathedral	1
30.	St. Andrew, West Phila.	16
Feb.		
3.	St. Paul, Overbrook	23
3.	Trinity, Oxford	26
3.	Prince of Peace, Phila.	14
3.	St. Mary Chapel of St. Mark's, Phila.	18
3.	St. Gabriel, Phila.	14
6.	Redemption, West Phila.	10
6.	St. Mark, Frankford (including 2 Received)	32
7.	St. Michael and All Angels, West Phila. (including 2 Received)	27
7.	Resurrection, Mayfair	16
8.	St. Timothy, Roxborough	13
10.	Grace, Mt. Airy	20
10.	St. Luke, Bustleton	9
10.	St. Simeon, Phila.	28
10.	Advocate, Phila.	10
10.	St. George, Venango	25
13.	St. James, Hestonville	22
13.	St. George, Richmond	12
14.	Home for Consumptives	6
14.	St. Bartholomew, Wissinoming	11
17.	St. Barnabas, Haddington (including 1 Received)	23
17.	St. James, Phila. (including 3 for St. Mary, West Phila., and 2 Received)	12
17.	Holy Trinity Chapel, Phila.	18
17.	St. Bartholomew, Phila.	11
17.	St. Nathanael, Phila.	12
17.	Good Shepherd, Kensington	10

"Why Pay For Him?"

By the Rev. Francis C. Hartshorne
Chairman, Commission on Clerical Salaries and Pensions

That is what Vestrymen often ask when the matter of paying the Pension Assessment comes up in the case of a Rector who is an elderly widower without minor children, or who is apparently a confirmed bachelor. And such a Rector himself often joins in with, "Why pay for me?"

To answer such questions it is necessary to realize that the Church Pension Fund is not an insurance scheme, but a pension system. It is at once both more than, and less than, an insurance scheme, more than insurance because it provides benefits, under certain conditions, which are much greater than could be promised under an insurance policy except at very much greater premium, and less than life insurance because it is possible that nothing but "protection" will ever be given to any particular Clergyman or to any of his kin; although, in the long run, the parish always benefits from the fund.

Consider what the Church Pension Fund undertakes to do for a Clergyman in the event of certain happenings. If he lives until 68 and retires, all assessments having been paid in full, he will receive at least $600 a year, and probably more, as long as he lives. If he becomes totally and permanently disabled at any age, he will receive $600 a year as long as he lives and the disability continues. If he dies leaving a widow, she will receive at least $300 a year as long as she lives and remains unmarried, and if there are any minor children, yearly payments will be made for all of them while under age. And all this for as little as $90 a year paid on behalf of the Clergyman, possibly only for a few years. Few insurance companies would undertake to do all, or, probably, any of the above things, except at larger premiums.

How can the Church Pension Fund do it? Largely because it was assumed, and it has proved to be the case, that there would be quite a number of Clergymen for whom assessments would be paid during all their ministry, and sometimes very large assessments, but for whom the fund would never have to pay anything out, or, at most, only very little, such as the men mentioned at the beginning, elderly widowers or unmarried men who die before retiring or becoming disabled. What the fund gains in such cases enables it to pay out benefits in other cases out of all proportion to the assessments received for them. To illustrate: In a certain Diocese a Clergyman died leaving a comparatively young widow and five children, from 5 to 14 years of age. The fund had not received more than $6,000 in assessments in his account, but it may pay out at least $25,000 for his widow and children before the case is closed. But in the same Diocese an elderly and prominent Rector died in whose account more than $10,000 in assessments had been received, but as he left neither widow or minor children, nothing had to be paid out. Also, a Bishop of that Diocese had died, leaving a widow, who died a year or so later, and there was a large gain in that account. His successor, though past retiring age, still performs his duties, and large assessments are received in his account, so things tend to balance each other, large out-payments in one case and no out-payments in others. If the fund had to pay something out in every case where something had been paid in, that would be insurance, rather than pension, the whole situation would be changed, and benefits out of proportion to assessments paid become quite impossible.

When the fund was being planned, the source which it was planned to tax in order to provide an income to support a pension scheme was *the total amount of salaries paid by Church organizations to Clergymen.* Too heavy a tax would result in the Church rejecting the scheme; too small a tax would not provide enough revenue to support a pension system that would be worth while. It was finally decided that a tax of 7½ per cent on the total salary fund would support a pension system offering sufficient benefits to make it worth while, and the experience of eighteen years has proved the calculations were correct—the 7½ per cent tax is sufficient to support the benefits.

No one has yet suggested that the benefits should under any circumstances be reduced, but, from time to time, someone suggests that they should be extended, that a surviving mother or sister should be treated the same as a widow; that a bachelor or widower be permitted to name a beneficiary, etc. Or, that parishes be permitted to cease making payments while having such men as Rectors. Such suggestions can only be made by persons who do not know, or who forget the two fundamental assumptions upon which the whole scheme was planned; first, that benefits would only be paid to Clergymen disabled or retired, or to their widows and minor children, and for no other purpose, thus depending upon large savings in some cases to balance large outlays in others; and secondly, that every church organization employing a Clergyman would pay its assessment of 7½ per cent of the salary, and would pay it year after year without interruption, no matter who might be the Clergyman in its employ, and without any regard as to whether he or the organization thought he needed pension protection. It would be impossible to safely enlarge or extend the benefits unless somehow the revenue could be proportionately increased. And if any organizations were permitted to cease paying assessments, the benefits based upon the assumption that all would pay all the time would be imperilled. Especially would that be the case if those unlikely to become charges on the fund stepped out, or were not paid for, and those in poor health or with large families stayed in, as they certainly would, because the fund would have no savings to balance its losses. It would be like an employer asking an insurance company to insure his employees as a group and then proceeding to report and pay for only the sickly and elderly ones, and to keep out and not pay for the young and husky.

One answer to the question of a Vestry, "Why pay for him?" would be, "You *don't pay for him;* you do what the Church has said every organization in it should do all the time, that is, pay the assessments to support the pension system of the Church." Some confusion is caused by the fact that the fund keeps an account for each Clergyman of the assessments paid by the organizations employing him during his ministry, and in sending bills names the Clergyman as the recipient of the salary upon which the assessment is based. This is necessary because the Clergyman's pension upon retirement depends in some degree upon the amount of the average salary he has received in his ministry and the assessments paid thereupon. But in reality all assessments for the Pension Fund are just the required contribution from the organization for the purpose of supporting the fund and its work. The opinion of the Rector as to whether or not the fund is ever likely to be useful to him has nothing to do with the duty of the organization to continuously support the Church's pension plan.

Talking to a Vestryman who wondered whether it was worth while to pay the assessments if the Rector did not think so, I reminded him that not long before a Rector of that parish had died, and his widow had received $1,000 from the fund and a pension of $400 annually, and that but for that

the people of the parish would have had to go down in their pockets to meet the situation, and he at once admitted that that closed the discussion; he saw that from the standpoint of the parish, irrespective of any temporary situation such as having an unmarried Rector, the fund was a good thing to have in existence, and that to have it handy when needed it would have to be supported all the time. And there are other contingencies under which the fund becomes invaluable. Even unmarried men may break down, or may reach an age and a condition where, for the good of the parish, they ought to retire. In such cases, if the Rector is not in good standing with the fund, and so is not eligible for disability or retiring pension, or the fund shall become weakened by the failure of organizations to pay assessments all the time, the situation might be very embarrassing to the parish. A wise Vestry will think twice before calling a Rector whose pension account is incomplete, or allow it to become so.

The Rector who asks "Why pay for me?" may raise the question because he has "independent means." But whenever was there a time when riches had such wings as they have today? Or he may think that he will keep on till he dies and never need anything from the fund. A certain man's wife was protesting against his disregard for his health, and when he answered, "O well, suppose I do die, that will not be so bad," she expostulated, "But you probably *won't die;* that's the trouble; you'll just become an invalid." And that may happen to a Clergyman; has happened to not a few. Or he may, long before dying, find no one wants to employ him, and find it most inconvenient not to be in good standing with the Pension Fund. Or the apparently confirmed bachelor, the apparent celibate, may succumb even after fifty years of single life, deciding that it is neither as blessed nor as pious a state as he had supposed. It has happened and doubtless will happen. If such a Clergyman has allowed arrears to get into his pension account he may find their accumulations, with interest compounded every six months, to have reached such a sum that he cannot possibly get himself reinstated, and therefore will be unable to give his wife that pension protection which he should; and if there should be children the case would be still more unfortunate. For any Clergyman to deliberately get himself into bad standing with the fund is, in the opinion of the writer, sheer recklessness. And any Vestry whom their Rector may urge not to pay the Pension Assessment would be justified in replying that the matter is none of his affair; that they do not pay the assessment for his benefit, but in performance of their duty to the Church, and in order to maintain a system which will some time be of great benefit to the parish.

"Beware the Ides of March!" said the soothsayer to Julius Caesar, and also said Caesar's ghost a year later to Cassius before the battle of Philippi. The fatal day for both those men was the 16th of March, but for Clergymen and for those responsible for paying their Pension Assessments the Ides of March of which they should beware is March 29th, that it pass not without a check for all 1934 arrears having been started on its way to the Church Pension Fund; because if it does pass without that, irretrievable losses may result for the Clergyman or his family. For after March 31st no payment for such arrears can be accepted by the fund if any claim upon the fund has arisen in that connection while the arrears existed. If your life policy has been allowed to lapse, *you* can have it reinstated, but if you die, *your heirs cannot.* March 29th is the deadline this year because checks must reach the fund before April 1st, and March 31st is a Sunday.

If a Clergyman reaches 68, or becomes disabled or dies, and March 30th passes, or has passed, without the fund having received full assessments for 1934, as I have told you before, and now tell you even weeping (or as near it as St. Paul probably was when he used those words!) irretrievable loss may result, for such an unfortunate man would get much less than he should during the years he may be retired or disabled, and, if he dies, his widow would not get one cent of the usual $1,000 gratuity and less than $300 a year, instead of perhaps $400. *And nothing could be done about it.* And for all of which the writer does not hesitate to say that the Vestry or others charged with the payment of Pension Assessments would be morally responsible. For there is no other payment, not even that of the Rector's salary, that ought not to be made to wait, until 1934 arrears have been paid before March 30th. And if a Clergyman reaches retiring age or becomes disabled or dies at any time, all arrears of whatever date must be paid before full benefits can be obtained. So—"Eventually, why not now?"

All the parishes having paid the Pension Assessments for the first six months of 1934, or (in a few cases only) having had them advanced for them by the Commission, no widow of any Clergyman of the Diocese dying in active service during 1935 will suffer any loss through the failure of any parish other than that of her husband to pay Pension Assessments. This was made possible because of the existence of the Sustentation Fund, but required the expenditure of less than 6 per cent of that money.

DIOCESAN AID FROM HERE GIVES CHURCH TO WYOMING

From the Missionary District of Wyoming in its monthly "News Letter" report is made of the Consecration by Bishop Schmuck of the beautiful log Church of St. James at Riverton, on Sunday, December 13th. Completion of this church is of interest to members of the Diocese of Pennsylvania, as it was one of the special objects assumed by the Diocese in the Advance Work movement of a few years ago. Its completion with the aid that came from the Diocese of Pennsylvania is the culmination of the long efforts by the people at Riverton to obtain a church. The Revs. B. F. Tyler, of St. Michael's, Ethete; N. S. Chowenhill, of Trinity, Lander, and L. D. Stueland, of the Redeemer, Wind River, assisted in the Consecration service and two Indian Catechists, Tom Crispin and Josiah Oldman, were present.

DEATH OF ALBA B. JOHNSON

Mr. Alba B. Johnson, President of the Pennsylvania State Chamber of Commerce, and former President of the Philadelphia Chamber of Commerce and of the Baldwin Locomotive Works, whose death occurred on January 8th, was a Vice-President of the Board of Managers of the Seamen's Church Institute of Philadelphia. Mr. Johnson held that office from the date of the organization of the Institute in December, 1919, to the day of his death. He served as Chairman of its Executive Committee, and was a Charter Member, Founder and Benefactor Contributor. A member of the Bryn Mawr Presbyterian Church and a former President of the Y. M. C. A., Mr. Johnson was particularly interested in the plan of interdenominational participation as worked out by Bishop Rhinelander for the establishment and development of the Seamen's Church Institute. In his will Mr. Johnson made a generous gift for the work of the Institute, bequeathing $10,000 without designation as to its specific use.

CHURCH HISTORY

In response to many letters which have been received, the Rev. William B. Spofford, Managing Editor of *The Witness,* announces that the paper is to feature a series of eight articles on American Church History during Lent. They will be written by the Rev. E. Clowes Chorley, the official historiographer of the Church.

DIOCESE OF PENNSYLVANIA

Statement showing Quotas, Expectations, Givings, etc., of Parishes, Missions and Chapels by Convocations, for the Year 1934, together with Summary. It has been necessary to omit the items "Through Accounting Warden" and "Other Sources," but this information can be obtained from the Treasurer's Office upon request.

1934

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
Chester Convocation						
Advent, Kennett Square	$253.18	$200.00	$188.33	$20.00	.....	$208.33
All Saints Mission, Darby	637.49	400.00	428.69	.....	$11.47	440.16
All Saints, Wynnewood	3,194.16	250.00	361.51	25.00	92.04	478.55
Ascension Mission, Parkesburg	160.35	100.00	71.00	.....	.....	71.00
Ascension Mission, West Chester	170.42	50.00	25.83	.....	.....	25.83
Atonement, Morton	383.49	135.00	102.56	.....	.....	102.56
Calvary, Rockdale	628.89	100.00	164.93	50.00	.....	214.93
Christ, Media	1,700.66	1,300.00	1,318.47	93.85	8.00	1,420.32
Christ, Ridley Park	1,296.46	675.00	503.92	12.85	16.00	532.77
Good Samaritan, Paoli	2,020.18	2,100.00	2,565.84	775.04	135.00	3,475.88
Good Shepherd, Rosemont	4,906.85	5,000.00	5,075.00	982.90	120.78	6,178.68
Holy Comforter, Aronimink	451.01	275.00	257.87	.....	.....	257.87
Holy Sacrament Mission, Highland Park	943.40	300.00	194.03	10.00	.....	204.03
Holy Trinity, West Chester	2,733.00	1,200.00	902.00	41.06	30.00	973.06
Incarnation, Drexel Hill	617.59	300.00	379.60	5.00	.....	384.60
Redeemer, Bryn Mawr	7,391.08	10,000.00	10,113.00	2,048.33	686.41	12,847.74
Redeemer Mission, Springfield	403.64	150.00	173.00	800.00	106.00	1,079.00
St. Alban Mission, Newtown Square	36.55	.....	36.00	.....	.....	36.00
St. Andrew Chapel, West Manayunk	281.98	60.00	60.00	.....	21.10	81.10
St. Asaph, Bala	4,027.78	4,027.78	4,310.17	660.00	219.25	5,189.42
St. Cyril Mission, Coatesville	24.51	120.00	108.10	8.00	.....	116.10
St. David, Radnor	2,952.77	3,600.00	3,851.03	666.25	287.15	4,804.43
St. Faith Mission, Brookline	137.30	150.00	150.00	6.90	25.51	182.41
St. George, Ardmore	3,033.51	1,600.00	1,605.00	66.64	106.80	1,778.44
St. Giles Mission, Stonehurst	823.65	500.00	433.07	.....	9.00	442.07
St. James, Downingtown	940.56	.....	547.45	.....	8.93	556.38
St. James Mission, Prospect Park (Moore)	425.89	300.00	301.00	24.15	11.75	336.90
St. John, Concord (Ward)	191.24	130.00	154.00	13.23	.....	167.23
St. John, Pequea (Compass)	195.76	50.00	50.00	.....	.....	50.00
St. John, Cynwyd	2,977.12	1,200.00	1,674.86	107.50	209.00	1,991.36
St. John the Evangelist, Essington	127.25	100.00	100.00	.....	12.00	112.00
St. John the Evangelist, Lansdowne	4,501.72	2,500.00	2,000.00	50.00	157.50	2,207.50
St. John, Kelton	38.29	25.00	24.05	2.00	.....	26.05
St. Joseph Mission, Gladwyn	229.26	.....	35.00	.....	11.00	46.00
St. Luke, Chester	76.80	130.00	144.38	3.30	.....	147.68
St. Luke Mission, Eddystone	99.71	100.00	124.96	54.25	.....	179.21
St. Mark, Honey Brook	204.98	50.00	60.21	51.00	9.88	121.09
St. Martin, Marcus Hook	422.03	.....	235.82	.....	.....	235.82
St. Martin, Radnor	3,871.60	4,011.97	4,053.72	545.35	249.00	4,848.07
St. Mary, Ardmore	6,710.32	7,500.00	7,517.00	77.09	253.05	7,847.14
St. Mary Mission, Chester	170.59	35.00	7.00	.....	.....	7.00
St. Mary, Warwick	127.86	50.00	50.00	30.15	1.00	81.15
St. Mary Memorial, Wayne	4,083.22	4,100.00	3,241.94	352.45	36.00	3,630.39
St. Paul, Chester	4,286.27	4,286.27	4,305.05	155.00	196.80	4,656.85
St. Paul, West Whiteland	1,200.01	1,500.00	1,669.00	60.00	139.80	1,868.80
St. Peter, Great Valley	62.30	25.00	28.00	5.00	.....	33.00
St. Stephen, Clifton Heights	512.15	150.00	179.32	13.39	.....	192.71
St. Stephen, Norwood	427.80	250.00	225.63	4.79	.....	230.42
Trinity, Coatesville	1,477.42	500.00	424.68	19.43	.....	444.11
Trinity Mission, Collingdale	480.44	200.00	200.00	.....	.....	200.00
Trinity, Swarthmore	1,937.86	800.00	501.87	.....	100.00	601.87
CHESTER CONVOCATION TOTALS	$74,988.35	$60,586.02	$61,233.89	$7,839.90	$3,270.22	$72,344.01
Germantown Convocation						
All Saints, Crescentville	$1,502.95	$250.00	$237.04	.....	$1.03	$238.07
All Saints Chapel, Fallsington	121.64	30.00	30.02	.....	.....	30.02
All Saints, Torresdale	1,949.76	1,500.00	1,500.00	$100.00	197.38	1,797.38
Ascension Mission, Rhawnhurst	195.82	50.00	50.00	.....	.....	50.00
Calvary, Germantown	6,487.60	3,600.00	3,796.35	220.00	215.95	4,232.30
Christ, Eddington	490.27	100.00	119.10	1.05	.....	120.15
Christ Church and St. Michael, Germantown	6,503.85	4,905.25	4,716.87	70.00	332.00	5,118.87
Emmanuel, Holmesburg	1,105.94	600.00	674.56	15.00	21.04	710.60
Emmanuel Mission, Quakertown	113.41	120.00	167.58	1.10	.85	169.53
Epiphany, Germantown	2,080.97	1,000.00	1,280.46	10.10	19.20	1,309.76
Good Shepherd, Germantown	2,735.84	1,400.00	1,620.54	248.53	17.47	1,886.54
Grace, Hulmeville	217.81	150.00	187.81	20.00	7.55	215.36

1934

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
Germantown Convocation (Cont.)						
Grace, Mt. Airy	$4,315.73	$3,000.00	$3,021.37	$160.00	$104.50	$3,285.87
Holy Innocents, Tacony	1,227.83	.....	192.75	.....	.....	192.75
Holy Nativity, Wrightstown	9.96	15.00	25.44	5.00	.....	30.44
House of Prayer, Branchtown	722.86	350.00	297.71	5.50	.....	303.21
Incarnation Mission, Morrisville	289.94	.....	90.44	12.80	7.61	110.85
Messiah, Philadelphia	236.45	236.45	386.27	9.88	.....	396.15
Redeemer, Andalusia	603.53	200.00	129.20	3.05	7.00	139.25
Resurrection, Mayfair	921.38	150.00	150.00	5.55	.....	155.55
St. Alban, Olney	1,101.00	300.00	327.00	.....	.....	327.00
St. Alban, Roxborough	901.70	.....	72.28	.....	.....	72.28
St. Andrew Mission, Somerton	137.72	.....	69.95	.....	.....	69.95
St. Andrew, Yardley	392.83	392.83	434.65	.....	10.00	444.65
St. Barnabas Mission, Germantown	663.18	200.00	78.33	10.00	.....	88.33
St. Bartholomew, Wissinoming	1,198.05	100.00	119.00	2.00	.....	121.00
St. David, Manayunk	1,720.29	200.00	216.74	.....	46.50	263.24
St. Gabriel Mission, Feltonville	683.57	683.57	767.06	46.45	12.24	825.75
St. James, Bristol	1,167.14	350.00	264.34	25.00	.....	289.34
St. James Mission, Langhorne	253.42	150.00	160.11	.....	.....	160.11
St. John, Briar Road	.....	.....	61.63	8.01	15.00	84.64
St. John Baptist, Germantown	909.41	.....	65.65	5.00	35.00	105.65
St. Luke, Bustleton	1,040.56	.....	128.66	10.45	.....	139.11
St. Luke, Germantown (includes Nativity Chapel)	7,163.86	7,500.00	7,500.00	880.00	645.57	9,025.57
St. Luke, Newtown	765.64	.....	91.68	3.65	4.91	100.24
St. Mark, Frankford	3,768.30	2,000.00	2,015.00	30.00	193.82	2,238.82
St. Martin, Oak Lane	1,780.07	800.00	300.25	25.00	31.00	356.25
St. Martin-in-the-Fields, Chestnut Hill	6,134.07	20,000.00	20,000.00	24,284.48	6,334.68	50,619.16
St. Mary Mission, Manayunk (Polish)	46.37	25.00	25.00	.....	.....	25.00
St. Paul, Chestnut Hill	12,406.61	26,000.00	26,000.00	191.55	2,493.84	28,685.39
St. Paul, Doylestown	1,261.76	400.00	524.70	15.00	29.81	569.51
St. Paul Mission, Edgely	81.75	10.00	26.14	7.05	.....	33.19
St. Peter, Germantown	3,850.43	3,000.00	3,259.21	210.36	1,268.82	4,738.39
St. Philip Mission, New Hope	97.83	75.00	78.35	.....	.....	78.35
St. Stephen, Bridesburg	588.19	100.00	66.50	10.00	.....	76.50
St. Stephen, Wissahickon	688.30	250.00	81.70	.....	.....	81.70
St. Timothy, Roxborough	2,022.46	1,200.00	1,144.92	5.75	20.00	1,170.67
St. Wilfred Mission, Dolington	14.39	.....	6.82	.....	.....	6.82
Trinity, Buckingham	28.73	50.00	20.00	.....	.....	20.00
Trinity Church, Oxford	1,296.21	475.00	536.51	21.20	28.90	586.61
Trinity Mission, Solebury	102.28	50.00	51.81	.....	50.00	101.81
Zion, Philadelphia	1,762.19	1,200.00	1,250.97	5.00	58.07	1,314.04
GERMANTOWN CONVOCATION TOTALS	$85,861.85	$83,168.10	$84,418.47	$26,683.51	$12,209.74	$123,311.72

Norristown Convocation						
Advent Mission, Hatboro	$442.36	$400.00	$278.08	$34.50	$10.60	$323.18
All Hallows, Wyncote	1,972.25	1,000.00	994.21	19.67	42.83	1,056.71
All Saints, Norristown	1,195.85	.....	241.11	.....	17.50	258.61
Calvary, Conshohocken	2,577.46	3,000.00	2,726.87	351.30	184.06	3,262.23
Christ, Pottstown	1,241.31	.....	278.03	.....	14.55	292.58
Christ, Upper Merion (Bridgeport)	1,632.98	700.00	700.00	.....	36.55	736.55
Epiphany Mission, Royersford	125.13	30.00	35.90	2.80	.....	38.70
Holy Nativity, Rockledge	2,107.78	.....	387.00	.....	20.00	407.00
Holy Trinity Mission, Conshohocken	41.69	25.00	25.00	.....	.....	25.00
Holy Trinity Mission, Lansdale	334.48	300.00	422.15	7.74	9.53	439.42
Huntingdon Valley Chapel, Meadowbrook	786.74	1,000.00	1,000.00	600.00	90.54	1,690.54
King of Prussia	.....	.....	40.24	.....	.....	40.24
Messiah, Gwynedd	1,992.21	1,200.00	1,464.75	250.00	90.00	1,804.75
Our Saviour, Jenkintown	4,589.78	1,706.80	2,346.24	51.85	80.00	2,478.09
St. Aidan Chapel, Cheltenham	511.11	200.00	165.14	5.45	11.80	182.39
St. Anne Mission, Willow Grove	197.15	200.00	81.72	.....	.....	81.72
St. Augustine Chapel, Norristown	.....	.....	12.20	.....	.....	12.20
St. James, Perkiomen (Evansburg)	488.47	150.00	150.00	5.00	.....	155.00
St. John, Norristown	3,378.66	3,378.66	3,394.00	171.62	183.82	3,749.44
St. Paul, Elkins Park	7,011.99	2,000.00	1,709.10	110.00	181.19	2,000.29
St. Paul, Oaks	530.79	175.00	109.62	32.85	2.50	144.97
St. Peter, Weldon, and St. Peter Chapel, Glenside	1,509.96	600.00	612.00	109.10	114.25	835.35
St. Peter, Phoenixville	2,111.50	500.00	549.01	10.00	5.00	564.01
St. Thomas, Whitemarsh	4,430.15	4,430.15	4,535.00	502.92	271.02	5,308.94
Trinity Memorial, Ambler	668.36	.....	58.25	.....	12.63	70.88
Trinity Mission, Gulph Mills	110.22	26.00	26.00	.....	.....	26.00
Washington Memorial Chapel, Valley Forge	3,072.93	.....	59.51	36.25	10.00	105.76
NORRISTOWN CONVOCATION TOTALS	$43,061.31	$21,021.61	$22,401.13	$2,301.05	$1,388.37	$26,090.55

1934

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
North Philadelphia Convocation						
Advent (Polish) Mission	$79.90	$25.00	$25.00	.....	.....	$25.00
Advocate	2,901.63	1,100.00	1,136.90	$11.70	.....	1,148.60
All Souls Mission	318.89	132.00	109.00	9.00	.....	118.00
Annunciation	930.01	.....	34.25	25.00	$14.00	73.25
Christ, Franklinville	1,133.04	.....	91.55	.....	3.75	95.30
Christ	8,655.56	5,000.00	5,070.47	420.44	931.58	6,422.49
Covenant	893.12	.....	77.34	.....	.....	77.34
Emmanuel, Kensington	637.20	.....	24.50	.....	.....	24.50
Good Shepherd, Kensington	995.27	350.00	93.35	.....	5.00	98.35
Holy Redeemer Mission (Polish)	152.80	25.00	25.00	.....	.....	25.00
Incarnation	2,408.42	500.00	561.89	25.65	20.00	607.54
Redeemer Chapel, Seamen's Mission	.....	30.00	30.00	25.00	.....	55.00
Resurrection	2,896.79	2,000.00	2,206.16	231.35	121.09	2,558.60
St. Ambrose Mission	1,077.36	500.00	538.71	9.15	37.08	584.94
St. Augustine Mission	472.82	100.00	43.17	.....	.....	43.17
St. Barnabas, Kensington	823.59	.....	162.53	2.71	.....	165.24
St. Bartholomew	380.51	100.00	82.69	7.87	4.70	95.26
St. Clement	6,957.44	3,000.00	3,647.26	100.00	364.35	4,111.61
St. Christopher Mission	130.36	20.00	10.58	15.00	.....	25.58
St. George Mission, Richmond	783.79	200.00	142.15	10.00	.....	152.15
St. George Mission, Venango	398.70	100.00	132.46	89.78	18.19	240.43
St. James	17,202.10	.....	1,542.82	287.70	1,477.58	3,308.10
St. James the Less	3,051.93	800.00	967.89	140.00	100.00	1,207.89
St. John Chrysostom	490.33	.....	34.05	.....	.....	34.05
St. John Free	1,430.01	.....	214.34	2.00	1.26	217.60
St. John, Northern Liberties	3.87	.....	8.87	.....	.....	8.87
St. Jude and the Nativity	1,758.23	.....	150.56	2.10	.....	152.66
St. Luke, Kensington	1,437.96	.....	289.00	5.00	.....	294.00
St. Mary of the Annunciation Mission	132.20	30.00	30.00	.....	2.00	32.00
St. Matthew, Francisville	3,033.51	2,000.00	1,542.20	28.60	26.58	1,597.38
St. Matthias	2,477.21	1,400.00	1,285.31	.....	36.53	1,321.84
St. Nathanael	1,497.55	400.00	509.35	.....	2.50	511.85
St. Paul, Aramingo	1,335.02	350.00	275.24	5.25	6.00	286.49
St. Simeon	1,972.72	750.00	362.50	.....	9.82	372.32
St. Stephen	11,318.70	4,000.00	4,585.66	1,732.96	760.41	7,079.03
Village Chapel	.....	.....	11.86	3.97	.....	15.83
North Philadelphia Convocation Totals	$80,168.54	$22,912.00	$26,054.61	$3,190.23	$3,942.42	$33,187.26

South Philadelphia Convocation						
All Saints, Moyamensing	$1,538.18	$1,200.00	$1,311.00	$60.00	$118.80	$1,489.80
Crucifixion	1,270.14	200.00	206.34	2.65	2.26	211.25
Gloria Dei	2,351.46	800.00	634.55	.....	5.00	639.55
Holy Apostles	6,973.65	5,000.00	5,002.00	112.25	160.50	5,274.75
Holy Comforter Memorial Chapel	1,727.25	600.00	602.90	7.50	11.00	621.40
Holy Communion Chapel	2,738.41	500.00	512.07	.....	55.50	567.57
Holy Spirit Mission	15.39	.....	39.14	2.50	.....	41.64
Holy Trinity	12,384.74	9,000.00	10,020.62	974.63	773.27	11,768.52
Holy Trinity Memorial Chapel	5,387.36	1,200.00	1,202.84	15.14	.....	1,217.98
Phillips Brooks Memorial Chapel	2,664.70	425.00	345.16	17.00	32.22	394.38
Prince of Peace Chapel	3,396.40	1,000.00	979.21	5.00	13.00	997.21
St. Elizabeth and L'Emmanuello	202.55	150.00	166.01	.....	.....	166.01
St. John the Evangelist	691.17	850.00	1,000.00	.....	.....	1,000.00
St. Luke and The Epiphany	9,192.71	1,800.00	2,071.51	260.00	72.34	2,403.85
St. Mark (includes St. Mary and St. Michael, Yeadon)	11,867.65	10,000.00	10,475.76	455.00	4,937.85	15,868.61
St. Mary Pro-Cathedral	76.59	.....	104.60	.....	3.00	107.60
St. Paul Memorial	1,872.29	200.00	100.96	.....	5.00	105.96
St. Peter	7,039.44	6,000.00	6,500.00	367.45	919.00	7,786.45
Saint Sauveur	500.70	.....	.....	1.00	.....	1.00
St. Simon the Cyrenian Chapel	1,882.86	400.00	400.00	.....	3.77	403.77
St. Thomas	471.14	100.00	110.09	3.00	15.00	128.09
Transfiguration Mission	30.05	100.00	100.00	.....	.....	100.00
South Philadelphia Convocation Totals	$74,274.83	$39,525.00	$41,884.76	$2,283.12	$7,127.51	$51.295.39

1934

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
West Philadelphia Convocation						
Atonement	$2,569.75	$2,000.00	$1,495.01	$10.00	$27.00	$1,532.01
Calvary, Northern Liberties	890.05	150.00	161.84	.....	.....	161.84
Christ Church, Hospital Chapel	.....	.....	234.84	.....	.....	234.84
Epiphany, Sherwood	3,392.71	2,000.00	2,200.00	.....	10.00	2,210.00
Grace	2,124.01	200.00	206.10	8.35	11.45	225.90
Mediator Chapel	5,873.90	5,873.90	6,460.29	71.86	620.00	7,152.15
Merciful Saviour Chapel	.....	.....	103.42	.....	.....	103.42
Redemption	1,872.18	500.00	117.70	.....	.....	117.70
St. Andrew	1,328.17	.....	.....	.....	.....	.....
St. Andrew, West Philadelphia	2,209.09	500.00	547.15	.....	5.00	552.15
St. Barnabas, Haddington	1,302.14	850.00	757.38	100.00	23.62	881.00
St. Cyprian Mission, Elmwood	68.98	27.00	46.65	2.50	3.62	52.77
St. Francis of Assisi	6.46	30.00	31.00	.....	.....	31.00
St. George, West Philadelphia	987.60	400.00	166.00	3.30	9.40	178.70
St. James, Hestonville	1,493.86	200.00	218.37	.....	1.00	219.37
St. James, Kingsessing	1,860.80	300.00	300.00	24.00	5.00	329.00
St. John the Divine	296.69	.....	66.72	.....	5.00	71.72
St. Mary, Hamilton Village	1,688.59	.....	153.70	8.02	15.00	176.72
St. Michael and All Angels Chapel	346.15	.....	265.35	.....	6.83	272.18
St. Monica Mission	317.15	75.00	75.00	8.00	.....	83.00
St. Paul, Overbrook	7,179.47	4,000.00	3,179.14	1.00	119.23	3,299.37
St. Philip	2,685.16	1,000.00	1,031.00	180.00	522.81	1,733.81
St. Titus, Elmwood	262.83	100.00	123.95	5.00	.....	128.95
The Saviour, West Philadelphia	8,454.52	2,000.00	1,156.98	249.45	77.50	1,483.93
West Philadelphia Convocation Totals	$47,210.26	$20,205.90	$19,097.59	$671.48	$1,462.46	$21,231.53

SUMMARY

1934

Convocation	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
Chester	$74,988.35	$60,586.02	$61,233.89	$7,839.90	$3,270.22	$72,344.01
Germantown	85,861.85	83,168.10	84,418.47	26,683.51	12,209.74	123,311.72
Norristown	43,061.31	21,021.61	22,401.13	2,301.05	1,388.37	26,090.55
North Philadelphia	80,168.54	22,912.00	26,054.61	3,190.23	3,942.42	33,187.26
South Philadelphia	74,274.83	39,525.00	41,884.76	2,283.12	7,127.51	51,295.39
West Philadelphia	47,210.26	20,205.90	19,097.59	671.48	1,462.46	21,231.53
Miscellaneous	.....	5,000.00	4,957.69	4,752.00	13,360.52	23,070.21
Totals	$405,565.14	$252,418.63	$260,048.14	$47,721.29	$42,761.24	$350,530.67

(Continued from page 181)

The tuning and minor repairs needed for the church organ are also matters of expense that are often overlooked. A pipe organ is a delicate instrument, sensitive to changes of atmospheric conditions. Its mechanism is intricate and needs frequent adjustment. Many large organs receive weekly tuning and adjustment year in and year out. This arrangement is entered into by contract with a reputable organ tuner. A two-manual organ of average size and in a fair condition of repair should be looked after once a month if possible, and certainly not less than once in two months. A yearly contract, providing for such periodic care, is the most economical plan.

MEMORIAL IS DEDICATED AT ST. MARK'S, FRANKFORD

The Rev. Edmund H. Carhart, on Wednesday evening, February 6th, officiated at the dedication in St. Mark's Church, Frankford, of a beautiful new ceiling over the Altar in the Lady Chapel. It is in memory of Eliza W. Clover. Incorporated in the design are the Rod of Jesse, the Annunciation Lily, the Angels of the Apocalypse, the Rose of the Virgin, the Sun, Moon, and Stars of the Apocalypse, and two ancient monograms of Jesus and Mary. The memorial was made possible through a bequest. The polychroming was done by Gustav Ketterer under the direction of Frank R. Watson, the architect and a member of the Church Building Commission.

NEED CHOIR VESTMENTS

The Unemployment Relief Committee of the Woman's Auxiliary has received an appeal from Dr. Wallace A. Battle, Field Secretary of the American Church Institute for Negroes, for second-hand cassocks and cottas for both men and women. They are to be used by the choir of Okolona and Fort Valley Schools. They can use any size for grown people, and they are willing to mend them, no matter how much worn they are.

If any parish can help supply Dr. Battle, and it should appeal especially to any that may be furnishing their choirs with new vestments, please notify Miss Anne Dickson at the Church House.

BURD SCHOOL FOR GIRLS

4226 Baltimore Avenue, Philadelphia, Pa.

Miss M. Tappen, Principal, endowed, homelike dwelling for fatherless girls. Accepted from four to eight years; kept until eighteen. For clergymen's daughters and others from homes of high moral standards. Educated and professionally equipped gratis. ***Trustee:*** **Rector and Vestrymen of St. Stephens Church**

EPISCOPAL CHURCH DAY TO OPEN WEEK FOR BLIND

Final plans for Episcopal Church Day, which will mark the opening on Monday, March 18th, of the Eighth Annual Educational Week for the Blind, are being radiply completed under the direction of Mrs. Frederick S. Fox, Chairman of the Episcopal Church Day Committee.

Mrs. Fox and her associates on the committee are making every effort to have the Church represented at the opening day by at least 1,000 Episcopalians, and the committee will be overjoyed if double or triple that number may be able to come for all or part of the day.

Gimbel Brothers have donated the fifth floor of their store for the exhibition. The committee has arranged for serving a luncheon from 12 noon to 2 P. M. for 40 cents, and tea will be served from 3 to 4.30 P. M.

The committee is working through the six Chairmen of the Woman's Aid of the Convocations, and each Branch of the Woman's Auxiliary is asked to give its co-operation. It is requested that the Convocation Chairmen know by not later than March 9th what each parish hopes to do. Those interested may also obtain any information from the Convocation Chairman or through the General Chairman, Mrs. Fox, at the latter's home, 6437 Sherwood Road, Overbrook.

A LENTEN SUGGESTION FOR CHURCHMEN

PERSONAL PRAYER DESK

This attractive small solid oak prayer desk occupies very little space and fits unobtrusively into room or closet.

We also do Processional Crosses, Lecterns, Missal Stands, Crucifixes, etc.

Prices reasonably low.

AMMIDON & CO.

31 S. Frederick St. BALTIMORE, MD.

TIME WILL TELL

The 176 years since the incorporation of the

PRESBYTERIAN MINISTERS' FUND

(Interdenominational)

1805-07 Walnut Street, Philadelphia, Pa.,

do tell of Success for the Fund and of Continuous Friendly Help for all holders of its Life Insurance policies.

Ministers, Their Wives and Theological Students are invited to write to the Office for full information.

MATTHEW J. HYNDMAN, D.D.

President

The death of Bishop Vincent on January 14 leaves the Right Rev. Lemuel Henry Wells senior bishop both in age and in order of consecration. Bishop Wells was born December 3, 1841, in Yonkers, N. Y., and was consecrated first missionary bishop of Spokane December 16, 1892. He retired in 1913 and now lives in Tacoma. The Presiding Bishop who consecrated him, John Williams, of Connecticut, was born in 1817.

CHURCH PERIODICAL CLUB REPORTS WORK OF 1934

Some idea of the amount of service which the Church Periodical Club in this Diocese is doing through its central headquarters in the Church House and the fifty parishes in which it has branches doing an active co-operating work, is disclosed in the report of the club's operations during 1934. Following is part of the record:

Current periodicals regularly sent, 2,589; books, 5,900; magazines, 62,280; Christmas and Easter cards, 25,245; pictures, scrap books, music books and miscellaneous, over 8,000.

At its monthly meeting on February 15th in the Church House the subject of replenishing two libraries was discussed. One of these is at Chester, W. Va., and the other in Ensley, Ala., the work to be done this spring and summer. In order to have a library fund ready, it was voted to give a tea some time after Easter and on the same afternoon to present a play, "The Return of the Gifts," which illustrates the work of the Church Periodical Club.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

"Understanding Japan"

By Margaret E. Bullitt

The above caption is the title of the "Guide for Study and Discussion" during Lent throughout the Woman's Auxiliary. "To be informed" is one of the great principles of the work. Interest can only be thus aroused. Had we a greater number of leaders and those ready to give of their time and personal service, we would have more opportunities. Last year we had ninety-four contacts. This means that in a number of parishes we had Study Classes of six sessions during Lent. In some others, five, three, and in some places two.

The program for this Lent provides for a Diocesan Bible Class on Wednesdays in the Church House and for Mission Study Classes and Institutes in the parishes throughout the Diocese. Mrs. John Hamilton Moore, of Wilmington, Del., the new Provincial President of the Woman's Auxiliary, and who was elected at the General Convention in Atlantic City, will lead the Bible Class sessions at the Church House. These will begin on Wednesday, March 13th, at 2 o'clock P. M.

Of Mrs. Moore, Bishop Cook says: "My friendship with Mrs. Moore goes back over the years to the time when as Rector of St. Mark's Church, San Antonio, Texas, I found her an active worker in that parish. Her services in the Church have given her a wide and varied experience. She is a Bible student of exceptional ability, and has for years been interested in Religious Education."

Interest in Japan is great this year. The leaders are ready with much enthusiasm for the excellent books; they have also clear maps and charts, colored by some of the Italian young people, which are unusually full of helpful information. Some clergymen are beginning to read the study books and are greatly encouraging the work of the Educational Department.

The leaders are to meet on Wednesday in Holy Week to tell of their experiences and to make suggestions for the future.

Men's clubs or Vestries desiring to understand what is going on in Japan and its relation to the Church's task in the world may study the course "with profit."

The Rev. Arthur M. Sherman, Secretary for Missionary Education of the National Council, says:

"Mission Study should be far more than a study of geography, history, religions and national cultures. It should be more than a study of what the Church is actually doing in any land or of the unoccupied fields. Mission Study should and may be a spiritual experience and a long step forward in individual spiritual growth. A realization of the need of the world will lead us to a growing sense of our inadequacy to do so great a work without God, and a fresh turning to Him in earnest prayer. A knowledge of the miracles our Lord is accomplishing in our foreign missionary fields will lead us to a renewed faith in His Living Presence and Power, available for us all. An understanding of the present crisis in the world-wide work of the Church will lead to renewed consecration of ourselves to His service and a determination that we will not fail our Lord, no matter what it may cost us."

AUXILIARY IS SHARING IN WORLD DAY OF PRAYER ON FRIDAY, MARCH 9TH

Churchwomen of all denominations in fifty countries, using fifty different languages and dialects, will unite in the observance of a World Day of Prayer on the first Friday in Lent. In point of time the first prayers will be offered in New Zealand and the Fiji Islands. Each succeeding hour will see the great wave of prayer rolling westward round the earth until it reaches Hawaii, where evening services for young people will bring the day to its close. One program of prayer and praise and meditation, prepared by Baroness Van Dubbledam of Holland will be used throughout the world in varied forms. Groups everywhere will be praying for:

The missionary enterprise and missionaries throughout the world.

A quickened conscience toward the world's burden bearers.

Justice for all without respect to race, class or creed.

Understanding between individuals, classes, races, and nations.

Willingness to accept today the sacrifices involved for us all in the building of a better world.

All thought and prayer will center about the chosen theme for the day: "Bear ye one another's burdens."

It is such a thrilling privilege to take our part in this great Devotion of Chtristian women around the world! The occasion is quite distinct from our own Church-wide Day of Prayer observed on Armistice Day. The World Day of Prayer, observed always on the first Friday in Lent, is the outgrowth of various group impulses among Christian women of all communions which culminated some ten years ago in the present all-inclusive plan.

The World Day of Prayer is promoted by: (1) Committee on Women's Work of the Foreign Missions Conference; (2) Council of Women for Home Missions; (3) National Council of Federated Church Women.

This year the observance here will center at the Arch Street Presbyterian Church. There are to be a number of suburban centers also. Those of which I know definitely are:

Germantown: First Presbyterian Church.

Jenkintown: Protestant Episcopal Church of Our Saviour.

Olney: St. James Methodist Church.

Ardmore: St. Mary's Protestant Episcopal Church.

Roxborough: First Methodist Church.

With all earnestness I urge every woman who prays "Thy Kingdom Come," to claim her privilege of a sincere and devoted sharing in the World Day of Prayer.

Ruth M. Morris,
Devotional Chairman.

DR. AND MRS. WOODWARD GIVE FONT TO WYOMING CHAPEL IN MEMORY OF DAUGHTER

The Wyoming Churchman "News Letter" for February, which carries the news of that Missionary District to all parts of Bishop Schmuck's jurisdiction, tells of the presentation by Dr. and Mrs. George Woodward, of St. Martin-in-the-Fields, Chestnut Hill, of a beautiful Memorial Font to the Chapel of the Transfiguration, Jackson Hole, in memory of their daughter, Quita, who died in Zurich, Switzerland, last spring. Miss Woodward loved Jackson Hole and the Chapel, and the memorial is a witness to her spirit in the place she loved. Bishop Schmuck dedicated the Font last August, and many people of the community and summer guests were present.

THE EPIPHANY ALL-DAY MISSIONARY MEETING

In spite of ice and snow and bitter cold, the attendance at the Woman's Auxiliary All-Day Missionary Meeting in the Church of the Holy Trinity on Wednesday, February 6th, was the largest in many years.

The opening address by the Rev. Father Spence Burton, Superior of the Society of St. John the Evangelist, the American Branch of the Cowley Fathers in England, told of his recent trip to the Orient. Father Burton deplored the curtailing of our Church's missionary work just at this crucial moment, when the need and response in the field is so great.

Other Christian bodies are going forward while we are retrenching and retreating. He spoke most admirably of the Norwegian Lutheran workers and the Franciscan Order as very outstanding, devoted Christians. Father Burton felt we should use unmarried missionaries and native clergy increasingly for efficiency and economy in salary cuts. He said he was not forgetting the splendid work done by our married clergy, "but," he added, "they are an expensive luxury."

He especially stressed the magnificent work done by an English missionary, Miss Fegle, in Kusatsu, where she has built up a Christian village of lepers, living among them with two women companions, Miss Nettleby, from England, and Miss Mary Magill, from America. All other workers—doctor, nurses and priest—are Japanese. The joy of Christianity, Father Burton said, brought into these formerly hopeless lives has transfigured them and made Kusatsu truly a "Mountain of Hope."

The Communion service was so unexpectedly long with 400 women receiving, that Dr. Patton gave the few minutes left for his address to his coworker, Dr. Battle, who spoke for the American Church Institute for Negroes, and then called on the quintette from St. Paul's School, Lawrenceville, Va., to sing some exquisite spirituals.

At the afternoon meeting the Hon. George Wharton Pepper spoke on the Emergency Budget as adopted by the General Convention at Atlantic City, and the *Hope* budget that *if reached* would prevent the disastrous cuts in missionary work which the reduced total of the Emergency Budget necessitates.

The final address was made by the Chinese Christian, Dr. Francis C. Wei, President of the Central City College at Wuchang. Dr. Wei gave a very hopeful picture of China's future as the present government overcomes the opposition, mainly from the older generation. He said *Young* China is back of the Nanking Government, and it is strengthening its hold in China steadily. Dr. Wei spoke of the decay of Buddhism, temples being turned into schools and social service centers. Confucianism, he said, is simply a training in moral ethics, and Christianity alone able to give the vision and ideal and inspiration for the nation in the future.

Church League for Isolated

A meeting of the League of Intercessors of the Church League for the Isolated was held at the Church House on Wednesday, February 20th, when reports of the work and material for the "World Day of Prayer" on March 8th was distributed and plans for Easter were made. Many letters have been received from the members, expressing their appreciation of the Bible and motto calendars, letters and greetings, especially the Bishop's letter at Christmas.

Addresses were made at the meetings of the West Philadelphia and North Philadelphia Convocations in January, and in some of the parishes. These have increased interest in and understanding of the work. A small pamphlet will be printed shortly, giving the aims and methods used in carrying on this work in the Diocese. Our "Widow's Mite" has nearly reached its goal of $50 from the sale of decorated match boxes and will be devoted to some work worthy of its author.

We would be glad to have more Associate Members, both on account of the added revenue and more especially for the increased interest. These could be 25 cents a year or more.

Suggestions of value and names of would-be Intercessors will be gratefully received by any of the following subchairmen:

South Phila. Convocation: Mrs. Frederick S. Fox, 6437 Sherwood Avenue, Overbrook.

West Phila. Convocation: Mrs. Isaac S. Stover, Hamilton Court, Haverford.

North Phila. Convocation: Mrs. Charles A. Gill, Episcopal Hospital, Front Street and Lehigh Avenue.

Germantown Convocation: (Central), Mrs. William C. Burk, 42 East Gowen Avenue, Mt. Airy, Phila.; (East), Mrs. Charles Biddle, Andalusia, Pa.; (Bucks county), Mrs. William C. Perkins, Langhorne Manor, Pa.

Chester Convocation: Mrs. Albert Hill, 9 College Avenue, Swarthmore, Pa.; Mrs. Robert E. Griffith, Haverford Court, Haverford, Pa.

Norristown Convocation: (Schuylkill Division), Mrs. Caleb Cresson, Oaks, Pa.; (Central), Miss E. H. Smith, Box 113, Flourtown, Secretary and Librarian; (West), Mrs. William C. Kent, Wyncote, Pa.

Daughters of the King: Mrs. James Campbell, 5225 Walton Avenue, West Phila.

St. Barnabas Guild for Nurses: Mrs. W. T. Lacey, 1428 Venango Street.

Church Periodical Club: Mrs. Kempton, Church House.

Department Religious Education: Miss Lily Cheston, Church House.

Junior Woman's Auxiliary: Miss Julia Hill, Foss Avenue, Drexel Hill, Pa.

Girls' Friendly Society: (Rural Dept.), Mrs. Benjamin Bird, 127 Upland Way, Bala-Cynwyd, Pa.

Space fails me to enumerate the many friends who make closer contacts in the parishes and who write letters and do typing.

Two of our Intercessors are crippled men whose acquaintance is well worth making: Roscoe Button, an expert clock and watch repairer, and Edward Tudor, who canes chairs and sharpens knives and scissors at 3351½ Market Street.

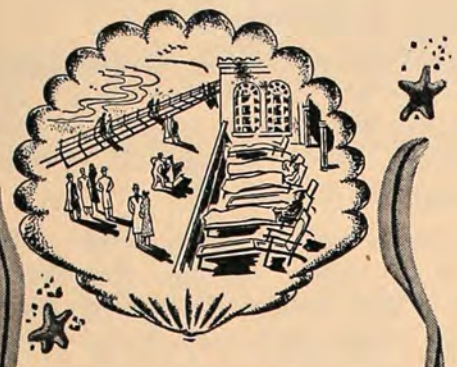
LETITIA GLENN BIDDLE,
Chairman.

JUNIOR AUXILIARY PLANS FOR QUIET DAY OF PRAYER

Mrs. Sumner Cross, the new President of the Altar Guild of the Diocese, will meet with the Executive Board of the Junior Woman's Auxiliary at its monthly meeting on Wednesday, March 6th, in the Church House, at 1.15 o'clock. Mrs. Cross will talk on Junior Altar Guild Work. Each branch of the Junior Auxiliary is urged to be represented.

The Juniors also have planned a "Quiet Day of Prayer" for Saturday, March 9th, at St. James's Church, 22nd and Walnut Streets, from 3 to 8 P. M. The Rev. J. W. Gummere, Rector of Zion Church, Charles Town, W. Va., has consented to come and take charge of this service, and a cordial invitation is extended by the Juniors to all to come. A supper is to be served at the Churchwoman's Club for 50 cents. Those who are planning to come and stay for supper are asked to kindly inform Miss Betty Jenks, 333 West Hansberry Street, Germantown, so she will know the number for whom to prepare.

EMMA E. BREHM,
Secretary.



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Girls Friendly Society Reports to Its Friends

By Madeleine T. Spiess
Diocesan President

The February issue of the *G. F. S. Record* takes on the nature of a report to all who contribute, financially or otherwise, to its support and extension. "Snapshots," in words as well as by camera, tell the tale of the society's work in large cities and rural districts, in the mountains of Virginia and Colorado, on the deserts of Nevada, and across the seas—in the mission fields of Puerto Rico, the Virgin Islands, the Panama Canal Zone, the Philippines, China and Japan.

The National President, Miss Helen C. C. Brent, in her greeting speaks of a Branch in a mining town in the western mountains which began by the contact of one girl with a Branch some distance away. "One consecrated woman," says Miss Brent, "with one Associate has every girl in the town at work in the program, adapting it to their needs and possibilities. This same Branch President is preparing a group for Confirmation, meeting them every week for three months, when she will present them to the Bishop, who can make but infrequent visits. The only service between his visitations are those sponsored by the Branch." This Branch is surely engaged in Domestic Missions!

A far cry from this small group, functioning so bravely in their lonely corner of the land, is the largest Branch in the United States—that of Christ Church, Cincinnati, with 632 members. The Rector, Rev. Frank H. Nelson, pays a fine tribute to this group, which he says gives to his parish "a realization of its Christian opportunity to render a very vital service to the girls and women of the community. Out of the Friendly," he continues, "have come great loyalties to the Christian standards of character, and to the sustaining strengths of friendship-loyalties that have stood unbroken under every kind of strain."

All phases of G. F. S. life find some comment in this special number of the magazine—programs, mission study and money giving, Holiday Houses, and financial needs. No part is more interesting, perhaps, than the two pages devoted to the Candidates, the junior group from 5 to 13 years old, with more than 8,000 little girls on the list. A new hand-book for this part of the work is about to be issued—Program Trails for Younger Girls. It will contain program ideas and leaders' helps which should be of wide usefulness to all leaders dealing with children of this age.

Of vital inspiration to all the membership, and of especial interest to the G. F. S. in Pennsylvania (where he knew the first Branch in this Diocese, Calvary, Germantown), comes a message from the Presiding Bishop, in which he shows clear understanding of both the inherited traditions of the society, and also its up-to-date program for today. All who know and love this oldest organization for young people in the Church must be grateful and proud, yet humble, too, when they read Bishop Perry's words:

"A keen appreciation of the needs of your individual members has never blinded you to the world-wide vision of service to our Lord. The personal questions of young people today and their growing interest in social justice, world peace and international brotherhood are of equal concern to you.

"The Girls' Friendly Society is an inherent part of the work and program of the Church. Your splendid record of gifts to the mission field—gifts both of money and of understanding—and your never-failing support of your own parishes, give practical evidence of this.

"Yet with all this, you have a 'good time'; you know the importance of play. The spirit of all your work is indeed that of joyous followers of Christ. I give you greeting and Godspeed.

An inspiration and a challenge, indeed, to be worthy of such high praise!

G. F. S. DIOCESAN COUNCIL PLANS A FORWARD PROGRAM

A full and enthusiastic meeting of the G. F. S. Council in the Diocese was held at the Church House on Wednesday, January 30th, Mrs. C. Wm. Spiess, Diocesan President, presiding. Several proposed changes in the by-laws were ratified—changes made briefly in order to bring the Diocesan organization in line with the National Society. This being the year of G. F. S. triennial elections in the Diocese, a Nominating Committee was appointed, with Mrs. J. Howard Rowbotham, of Holy Trinity Memorial Parish, as chairman.

The approach of spring brings to the fore the affairs of the Holiday House, and upon recommendation of the Executive Committee, an interest-bearing loan to that house from the Diocese was wiped out and a sufficient amount for this year's unprovided-for needs was included in the annual budget.

The Annual Budget was perhaps the most important item discussed. It provides for a very active and important program, and was accepted as presented by the Chairman of the Finance Committee, Miss E. M. Sudders, of Calvary, Conshohocken, parish. It will again include funds for the continuance of the important work of a Field Secretary in the Diocese whenever she

may be called upon by new Branches desiring help in their programs or older Branches wishing for new ideas and freshening up of their outlook. Miss Isabelle MacMillan, of St. Stephen's Parish, is very capably doing this work.

A generous amount was also appropriated for the celebration of the society's fiftieth birthday in the Diocese, which occurs in 1936. The White Williams Foundation will again be given $100 for the continuance of the education of a brilliant student who might otherwise be compelled to give up school.

Miss Gertrude Temple, who has taken a special course at Temple University, with a view to helping any who desire to specialize in dramatics, was introduced and offered her assistance to the Branches.

Miss Elizabeth Parker, now training at the Church Training and Deaconess House in religious education, told of her interesting experiment with Candidates at the Italian Mission of St. Mary of the Annunciation in Kensington.

Council also voted to hold the customary Supper Conference in Lent, this year to be a missionary effort.

The society's Garden Party, for many years prior to 1934 an annual outdoor affair, was voted to be given again this year, and the kind invitation of Mrs. W. C. Winthrop Neilson, of Ardmore, to hold it at her delightful home, was appreciatively accepted.

Conferences in the early summer at the Cape May Holiday House have been held in the past for younger members and older members, and this year it is proposed to have one during the week-end of June 22nd for Branch Presidents and Associates.

The Married Members' Group of Holy Trinity Parish provided a delicious supper between afternoon and evening sessions of Council and Dean Springer, of the Church Training School, brought greetings from her girls to the G. F. S. prior to the evening meeting.

SENIOR CLUB OF THE G. F. S. MARKS ITS 30TH BIRTHDAY

On Wednesday evening, March 13th, at the regular meeting of the Senior Club in the Diocese at the Church House, at 8 P. M., the thirtieth birthday of this organization will be celebrated. The club will be honored to have as the speaker on that occasion Mrs. John Hamilton Moore, National Chairman for Older Members. A program of considerable interest has been arranged and former members and friends will be welcome.

CONTRIBUTORS TO G. F. S. HOLIDAY HOUSE, CAPE MAY, HOLD MEETING HERE

An annual meeting of the contributors to the G. F. S. Holiday House at Cape May was held on Tuesday, February 12th, at the home of Miss M. Atherton Leach. The continued generous giving, from year to year, of those who believe in the value of this beautiful summer home, helps not only to keep the house in condition and its furnishings always fresh and attractive, but often makes possible a vacation for a girl or a little Candidate who otherwise could not have that joy. Gifts may always be designated by the donor to any special object.

The majority of the contributors have remained loyal through many years, but new ones are always needed, too. A report of last season's work will soon be ready, and will be sent gladly to anyone who may be interested. The Chairman, Mrs. William W. Cardwell, 943 Church Lane, Yeadon, Pa., is happy to give information to anyone who may want to know about this particular G. F. S. activity—which illustrates so well that "good time" of which Bishop Perry speaks—where the "importance of play" is given full recognition and opportunity.

KNIGHTS OF ST. JOHN

At the annual election of the Pennsylvania Diocesan Council of the Knights of St. John on February 7 the following officers were elected for the ensuing year:

President, Mr. H. Willard Brown, St. Simeon's Chapter; Vice President, Mr. J. E. Pazarian, St. Bartholomew's (Phila.) Chapter; Secretary, Mr. Norman Booz, Christ Church Chapter; Treasurer, Mr. Samuel Boyd, Mediator Chapter. The following appointments were also made: Chaplain, Rev. Dr. Francis M. Wetherill; Degree Master, Mr. J. H. Pazarian, and the latter was also appointed Chairman of Knight Executive Committee.

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

J. LEE PATTON

Whereas God, in His infinite wisdom, has called to his long rest J. Lee Patton, for thirty years an invaluable member of the Vestry of St. Peter's Church, Germantown, Philadelphia, Pennsylvania, for fifteen years its Accounting Warden and for thirty-eight years the Superintendent of its Sunday School.

Now, therefore, the Rector and Vestry of St. Peter's Church, Germantown, in meeting assembled this 22nd day of January, 1935, do hereby record their profound sorrow at their loss, which is as well the loss of all those who were privileged to have come in contact with the man; their deep sympathy with the members of his family; and their abiding belief that he has but marched onward to a merited and everlasting reward.

Recorded this 22nd day of January, 1935, and ordered that copies hereof be forwarded to the family and to THE CHURCH NEWS of the Diocese of Pennsylvania for appropriate notice.

E. PEROT BISSELL,
Secretary of the Vestry.

CHARLES S. DRAKE

In the death of January 22nd, 1935, of Mr. Charles S. Drake, the Church of the Redeemer, Andalusia, Pa., has lost one of its dearest friends and workers. Mr. Drake has been the Rector's Warden, Lay Reader and Superintendent of the Sunday School for the past forty years. He served his Church and the Diocese unselfishly at every call.

His passing brought not only a deep sense of regret for one so able and devoted in his Church work and Christian life, but also very real human sorrow for a true friend. His sudden death is felt by all its members to be the loss not only of an important official, but also a valued friend who fought valiantly for the truth as it is in Jesus.

He will be sadly missed by the Rector, Vestry and members, for he was a faithful worker and a true friend.

JOHN N. SNYDER,
WILLIAM NICKEL,
HARRY TOMLINSON.

DEACONESS JANE H. HALL

On November 20th, 1934, in Montclair, N. J., Deaconess Jane H. Hall passed into Life Eternal.

A graduate of the Church Training and Deaconess House, Class of 1897, she was set apart on Ascension Day at St. Stephen's Church, Philadelphia, and went at once to St. Paul's Mission, 47th

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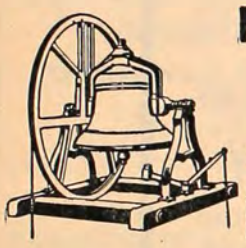

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Street and Kingsessing Avenue, remaining there over a year. This Mission later became the Church of the Atonement.

In January, 1899, Deaconess Hall went to St. Michael's Church, Brooklyn, and on Easter Day, 1900, to St. Mark's-in-the-Bouwerie, N. Y., the Rev. Loring W. Batten, D.D., being Rector at that time. While there Deaconess Hall started a club for students. This was the beginning of the Three Arts Club, to which she later devoted her whole time. Out of this grew the Rehearsal Club and the School for Professional Children.

With her wise forethought, competent managers and co-workers were found to carry on the activities, under the approval and patronage of the Bishop, so that when advancing years made retirement necessary, the work has continued and grown. Her last work, in co-operation with the Rev. Randolph Ray and others, was the reorganization of the Actors' Alliance into the Episcopal Actors' Guild at "The Little Church Around the Corner" in New York.

For over a year before her death she was an honored guest at the Three Arts Club, New York, and at her funeral, held in "The Little Church Around the Corner," hundreds of her old students, actors, artists and others attended. The interment and committal services were held at Laurel Hill Cemetery, Philadelphia.

For the Chapter of Deaconesses of the Diocese of Pennsylvania.

MABEL ADAMS,
CLARA M. CARTER,
JEAN W. COLESBERRY.

Six of Bishop Hind's Chinese workers in the diocese of Fukien, two catechists and a school teacher, with their wives, were murdered by communists within one month. They worked in country missions. "The communist bandits," the Bishop says, "are making a determined attack upon the Church through its workers. . . . It is a time of grievous physical, moral, and spiritual danger to the Church."

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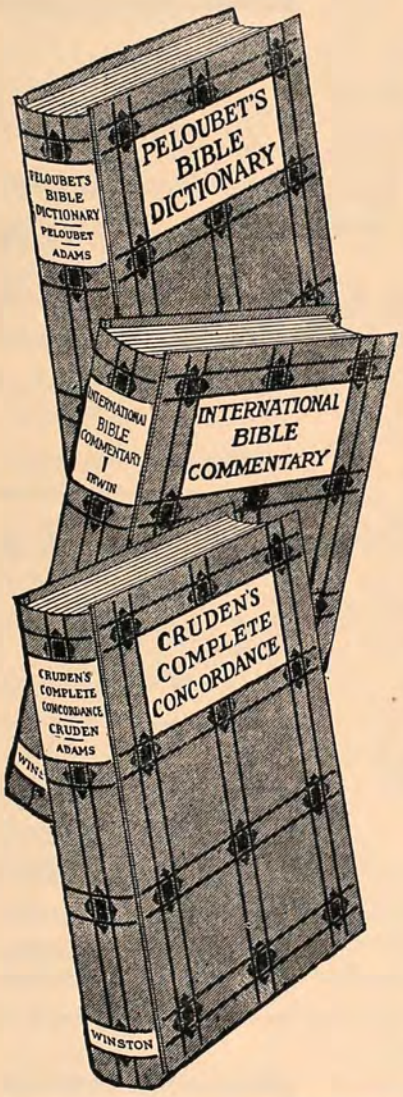

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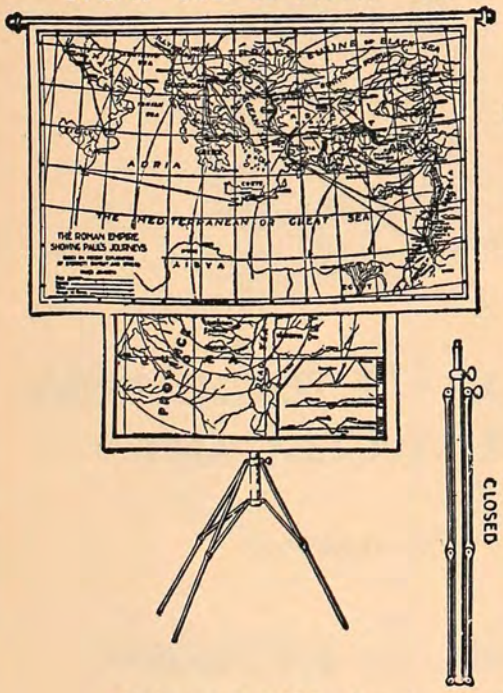

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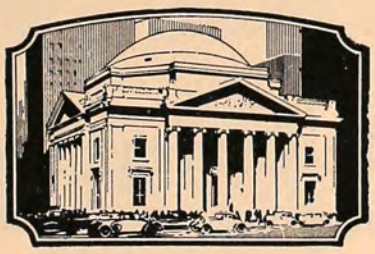

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